

Light of Truth

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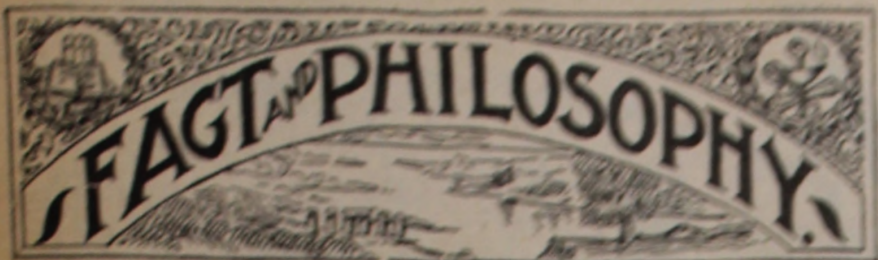
NO. 16.



MRS. MAUD PORTER GOULD.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S



THE NEW PRINCIPLE OF SPIRITISM.

By William Dwyer.

In my previous article I demonstrated the need of a new principle as basis for a new theory of spirits, and promised to submit the galomallistic theory to the philosophers of Light of Truth. But all I can give in one article is a condensed synopsis of it, without adding the proofs. This theory is not my work alone, but that of a number of scientists, but for the present names are of no importance. The theory is as follows:

1. The real existing being is that substratum or stuff which fills infinite space continually and absolutely. Space is the abstract representation of it, and serves for measuring it.

We deny the existence of matter. We term the space-filling reality stuff, because the term is free from metaphysical hypothesis. Space is filled evenly with it, for full is full. Stuff is not matter, and materialism is a mistake; it is not spirit, either, nor the mixture of matter and spirit.

2. The essence of the world-stuff is that which it is evenly through space and time. This essence, the world entity, is absolute and constant at every place and moment, independent of space and time. We term it Galom (in honor of the spirit Galileo), and perceive it as the constant product of two crossing factors, materity and paterity, which appear as the opposite forces in nature.

In chemistry these galomic factors are termed by materialism as "atomic weight and specific heat," or "molecular weight and specific heat," and their constant product (experimentally discovered by Dulong and Petit early in the century), is termed "atomic heat" in regard to the elements, and "molecular heat" in regard to the so-called compounds. Materialism with its monistic principle as well as the various dualisms, could make no philosophical use of this constant, for their constants (not in space but in time only) are either matter and empty space, or matter and ether spirit, energy, etc. Dualism cannot multiply its entities, but must add and subtract them, can, therefore, never effect a constant product. Our philosophy is the first of multiplication and division instead of addition and subtraction. We have proved that the same constant product of heat and its opposite, which was found in the chemical condition of the world-stuff, exists also in all the other conditions, in temperature, electricity, and the so-called aggregate states—the hard, liquid and airiform. It is the never-varying essence of the world-stuff.

3. Materity is the collective name for all the passive forces in nature which form the one galomic factor, such as passive resistance, hardness, coldness, "positive" electricity, femininity, etc. We prefer to term them chemical, latent, temperal, and electrical cold. Absolute materity would be "matter," but we deny its existence, because the other factor and the product would be missing, also because a force, such as passive resistance, can never be absolutely large, no more than space or time, but must vary from the infinitely small to the infinitely large; the infinite, though, is

not absolute, not an All, for it is never all.

We oppose Materialism completely, proving that the indivisible material atom is a phantom, and that empty space between the atoms is a logical impossibility. Materialism originated in the period of the "motherright," when father was an unknown quantity, and the idea of mother (mater) extended to that of a universal ever-pregnant-world-mother, who generated and created all things out of herself without a father. This Materialism which now opposes spiritism is one of the mistaken philosophies which we term extremisms.

4. Paterity, the other galomic factor, is analogous to all the active forces in nature for which it is the collective name. It appears as heat, softness, "negative" electricity, etc. We prefer to call its elementary phases chemical, latent, temperal, and electrical heat. Masculinity is also analogous to paterity. Absolute paterity would be "patter," the opposite extreme to matter, but we claim its impossibility on the same grounds as that of "matter."

We have shown that the term "spirit" (Latin spiritus—breath) is a symbolical name for heat-stuff, or absolute heat. In the early periods of the "fatherright," when mother was subdued to a rip or branch of father, the idea of pater was extended to a universal world-father, who created all things out of himself without really needing mother except for nourishing the creative germ. This self-sufficient creator had his seat in the sun, and sent his life-creating element (light and heat) to the earth by blowing or breathing it. Gradually the breath or spiritus of the sun-god (the spirit of God) was made the universal entity. Heraklitos was still teaching "the world originated from a universal fire." This heat-stuff (spirit) was supposed to have a divine reason which regulated the world. Through ignorance of the original meaning, the idealists or mentalists of a later period (Socrates, Plato and others) enlarged this reason so that it absorbed the entire spirit-entity, and became the world's entity itself, which was the biggest mistake of mankind. Reason, mind, etc., without thinking brains, are as impossible as music without sounding instruments. Mentalism or idealism, which wrongly kept the name of Spiritualism, has failed to explain a single fact, and has always been the enemy of the natural sciences and the best interests of humanity. Original monistic Spiritualism (heatism, paterialism), the only true Spiritualism, is the exact opposite extreme to Materialism; it takes the active forces, heat and its analogues, for the absolute and passive forces as mere property of the former. We oppose Spiritualism (not spiritism) and mentalism as mistakes. Ether is a revival of the original heat-stuff or spirit; etheralism and true Spiritualism are identical, only our modern etheralists, of which we have a few in New York, mix matter with their ether, for they do not like it "so thin;" they are dualists with plenty of phrases, but no explanation of facts. They are our friends and opponents, with lots of "spirit-evidence."

5. Conditions of the world-stuff are different proportions between the factors of its essence, the galomic factors, which may vary infinitely without affecting the constancy of their product,

galom. Where the factors are equal in strength there is equilibrated condition, and where they are unequal there is inequilibrium with one factor overweighing the other. This overweighing part as a preponderant force makes itself felt to the outer world, becomes expressible passive or active energy, and can act on our senses while equilibrated conditions are insensible.

The elementary conditions of the world-stuff are chemistries, including the latent (aggregate) conditions and temperature, of which electricity is an abnormal state at disturbed surfaces of bodies. The accompanying figure



illustrates this philosophy. It shows (I shall not use the new terms) a pair of opposite logarithmic curves, their axis, and ordinates. The product of the two ordinates at any point on the axis is a constant one (in this case 16) and represents the constant galom, while the ordinates represent the infinitely varying conditions. The curves V O W, which are new, termed transodes, represent by their deviation from the axis, A B, the preponderant forces in the varying conditions. At O is the zero of inequilibrium and preponderance. Spiritists please examine this point in the figure, because we are prepared to prove that this zero, this condition of equilibrium, represents the condition of the spirits which we have rebaptized as zerooids (bodies at the zero of nature). But I shall not scare the readers with mathematics, though our philosophy can not be well understood without it.

6. Magnetism is the necessity of establishing and maintaining equilibrated conditions in the stuffiness of the world on account of the equal importance of the galomic factors which in this respect are opposite co-relative forces. Attraction and repulsion are the opposite tendencies of magnetism. Unequal conditions attract each other for equalization.

As there is no materity without paterity, and no paterity without materity (to use the extremist terms: no matter without spirit, and no spirit without matter), so is there no attraction without repulsion, and vice versa; but when two different conditions are in juxtaposition, the larger opposite factors attract and the smaller repulse—the preponderant attraction is then the one which expresses itself as energy to come together for equalization. Gravity is such a preponderant attraction between the hot interior of the earth and the cool bodies on her surface. Love is such attraction between the masculine element with its overweighing specific heat and the feminine element with its preponderant specific cold. "molecular weight" (study the egg with the masculine element always on top of the feminine on account of the difference in specific weight). Indifference is equality of the opposite forces.

7. Inequilibrium of the world's condition, which is simply an experienced fact, means that the conditions of the world-stuff or the proportions between its galomic factors, materity and paterity, vary in time and space. This inequilibrium is the cause of nature.

In some places are warmer and softer, and in other places colder and harder, conditions—galom is the same all through. The inequilibrium of

condition may be limited to a false realm of the fixed-star world; beyond that would then be equilibrated world-stuff which requires no equilibration, therefore no action, no nature, no life. (Argon, the newly-discovered substance, which enters no chemical action, may be of this stuff at equilibrium.) If the world were at equilibrium throughout, there would be but one condition of stuff: it would be what we perceive as the temperature—neither warm nor cold, neither hard nor soft, in fact not perceivable at all. An equilibrated world would be a dead world.

8. Nature is the process of equalization of conditions and equilibration of the opposite forces, materity and paterity, in the essence of the world-stuff. Every motion, every action, anything that happens (including the psychic actions of brains) belongs to this process of equalization, but can never affect the constancy of galom.

Inorganic life, such as equalizations of temperatures and electricities, and the chemical processes which are equalizations of chemistries, does not effect a complete equilibration, because it can not bring enough varying conditions together. Organic life, which developed from the inorganic, succeeds more fully, especially in its best forms, the human. It is represented by organic bodies, who through adjustment to the difficulties of life evolved such properties as enable them to introduce into their own natural laboratory many different substances in many different states of equalization. We eat, drink and breathe these various substances, which in our body undergo that magnificent process of equalization which is termed our life, beginning with uniting the male and female germs of generation and ending with the completion of a body of equilibrated, neutral, indifferent dead stuff, satisfied and happy.

9. Death is the condition of equilibrium, the product of life. The body of Zeron (substance at the zero of nature) will finally pass out of the supporting body of unripe substances, and enter the second department of organic life, where it will continue the process of equalization until fully equilibrated, when life will be reduced to a minimum. These bodies of zeron we term zerooids.

It is evident that our zerooids, who are identical with the spirits, souls, angels, devils, etc., of Spiritualism, are no mere abstractions, no "minds, intelligences," etc., but real, substantial, physical, space-filling bodies. (I shall not tell as yet of our locking "spirits" up with glass plates, and destroying the individuality of some of them, because that is too much for the nineteenth century. We will save it for the twentieth.) Our zerooids are not essentially different from any other existing thing, such as stones, water, clouds, etc., only their organization and condition is different; but anyone who calls us materialists has not understood the above paragraphs. We are galomallists. The zerooids consist of stuff like anything else that is real, but not of "matter," because stuff is not matter. If we analyze the substance of a zerooid or "spirit," we find it is reducible to chemical elements, such as iron, oxygen, carbon, etc.

Since the zerooids have no preponderant force, neither active nor passive, which they could express on the outer world, they can not affect the things in our realm of nature which have strongly overweighing materity or passive resistance. Yet they are able to affect abnormally sensitive persons slightly, but not many of them are left—evolution has rooted them out, because nature does not want the dead world to interfere with the living. Those who could perceive the spirits, especially at night, were ashamed of

their natural instincts and "carnal-mindedness," and tried to live a "holy life," which would be pleasing to the "holy" because impotent angels from heaven, and these holy people, unfortunate sensitives, died without children; but the sinners—well, it was the survival of the sinners which made mankind unmediatistic.

The sun's temperate heating influence on the earth stimulates the life-process which is about to manufacture spirits of the nucleus of the earth and add them to the "tail of the earth," at the night-side in a zone where there is no day nor night, no winter nor summer, but an everlasting mild and beautiful "summerland" of equilibrium and happiness, where the strife for the various substances required for our life-process of equalization is over, and with it the difficulties and sorrows connected with this strife; where the vegetable, animal, and human beings have all they want, because being equalized with the world, being zero-electrical, zero-chemical, zero-temperal, etc., they have no further needs and desires, their magnetism is neutralized and indifferent; attraction and repulsion are equal.

Therefore, strive on to beautiful happiness; finally, when you have completed the process, you, too, will be equilibrated, satisfied, happy, and—dead; not always completely dead, but just enough to feel so grand and strong that you could be a mortal's "guide and adviser" if he would only let you. Like that old man of 90, sitting on that chair, still feels like he could guide his middle-aged boys and lead their business if they would only let him. When he loses his harder body, his most important tool for work, mental or manual, his productiveness becomes still less, very much less; but now his boys, who are Spiritualists, go to a medium and ask their father's "spirit" for advice. In nine cases but of ten it turns out wrong, not always without injury to the advised. Nature evolved us blind and deaf to the "spirit-world," because it does not want that kind of interference.

With the new principle of Spiritism the mediumistic phenomena can be explained. We are prepared to explain the principal features of so-called materialization and its opposite, and why light is hurtful to it and song helps it. But for the present the principle itself is the important part to be explained and proved, which I shall do in my next article.

WITH THE NEW BOOKS.

"Regeneration." Part II. The Temple of the Rosy Cross, by F. B. Dowd.

The Temple Publishing Company announces that it has in preparation for publication in the early fall a volume of remarkable interest and importance under the above title. Regeneration is clearly defined in this work and the methods of its attainment fully set forth. After a keen analysis of the orthodox views of Regeneration, the author discusses Creation and Generation, the Basis of Worship, Sex, Its Meaning and Powers, Duality and Unity, Inspiration and the Object of Life.

"Helps to Right Living." By Katherine H. Newcomb. Boston. George H. Ellis, 141 Franklin street. Price \$1.25.

The author says she makes no apology for her book, the series of articles composing it being the foundation thoughts of the Wednesday class, the class itself called "Helps to Right Living." The object of the work is to give the reader a lesson at a time in those matters pertaining to the highest culture and progress of the spirit, live the lesson a week and de-

rive what the author claims to be a greater benefit than by any other method. Here is a specimen of the scope and style of the work.

"The one thought in mind for these Wednesday talks is to get a larger understanding of ourselves, and therefore a larger understanding of God or law. Emerson tells us that the 'counting, planting man' is not the real man. We are not trying to discover more about the external man, but are trying to understand the real man—the divine in us. But some one says, 'There are some things we can not understand.' There is no doubt about that; but suppose we teach and live the things we do know? Shall we then not be in a position to learn some things that we do not yet know?"

Altogether this is a trustworthy little volume, and will indeed be a help to right living. The kernel of it all is the unfoldment and cultivation of inherent powers.

"Causes and Consequences." By John Jay Chapman. Cloth, pp. 166, \$1.25. New York: Charles Scribner's Sons.

Slowly but surely the researches into the real causes behind great crises or events are revealing the economic factor without which no rational view of conditions as they exist, can be had. Mr. Chapman has pursued his way toward this solution of the sociological bias as it pertains to politics, society, education, democracy and government, in five essays which form the burden of this work. The writer is not pessimistic, for he tells us that the present abnormality is temporary, our frame of government being in accord with sound philosophy and is a constant influence tending to correct the prevailing distortions. It goes without the saying that Mr. Chapman will be met by some vigorous criticisms on this point by many of his readers. Here is a bit of what he has dug up:

"The growth and concentration of capital which the railroad and the telegraph made possible is the salient fact in the history of the last quarter century. That fact is at the bottom of our political troubles. It was inevitable that the enormous masses of wealth, springing out of new conditions and requiring new laws, should strive to control the legislation and the administration which touched them at every point. At the present time, we can not say just what changes were or were not required by enlightened theory. It is enough to see that such changes as came were inevitable; and nothing can blind us to the fact that the methods by which they were obtained were subversive of free government. Whatever form of government had been in force in America during this era would have run the risk of being controlled by capital, of being bought and run for revenue."

However, Mr. Chapman states that it is absolutely necessary for commerce to have a political dictator. There are some puzzling things in the book. This perhaps is the best that can be said of it.

Two new books, "Poems of American Patriotism," are out, one by Brander Matthews, the other by R. L. Paget. The former is issued by the Scribners, the latter by L. C. Page & Co., Boston. The war has induced this effort likely, and it is a little singular that two well known writers should make a selection of this kind under the same title. But the selections are good nevertheless. Mr. Paget's collection comprises some of the best of our patriotic verse from 1776 to 1898. Prof. Matthews has arranged his chronologically in point of subject, and gives the poems of Revolutionary

days, the Mexican war the the civil war. Among the latter are Drake's "Ode to the American Flag," Dr. Holmes's "Old Ironsides," and Longfellow's "Ship of State"—which can not be assigned to any particular epoch. The poem most conspicuous in Mr. Paget's collection, although not much known, is H. C. Bunner's "Salute the Flag," just now quite appropriate.

Off with your hat as the flag goes by!
And let the heart have its say;
You're man enough for a tear in your eye
That you will not wipe away.

You're man enough for a thrill that goes
To your very finger tips—
Ay! the lump just then in your throat
That rose
Spoke more than your parted lips.

Lift up the boy on your shoulders high,
And show him the faded shred;
Whose stripes would be red as the sun-
set sky
If death could have dyed them red.

Off with your hat as the flag goes by!
Uncover the youngster's head;
Teach him to hold it holy and high
For the sake of the sacred dead.

LIKE AN APPLE TREE.

Rev George H. Hepworth in New York Herald.

For every tree is known by his own fruit.—St. Luke, vi, 44.

The word tree occurs in the Bible many scores of times. It seems to lend itself with peculiar grace and force to any reference to the spiritual nature of man. The good are compared to trees on a river's bank, where sustenance is plentiful, their roots striking deep into the rich soil and their branches bearing abundant fruit. The wicked are referred to as trees in a barren soil whose roots are parched with thirst and whose branches bear nothing better than withered fruit.

I remember one summer afternoon spent in an orchard under an apple tree which was greatly prized by the farmer. I was in that impressionable mood when one seems to be influenced by two worlds—the visible, which appeals to the senses, and the invisible, which appeals to the imagination. I was in God's larger temple, and unseen acolytes were swinging a censer which filled the air with the perfume of new mown hay and fragrant blossoms. The tree that sheltered me was a type and symbol of a human life, and the lesson it taught I have never forgotten.

First, its roots sank deep in the soil and were hourly fed in the mysterious laboratory of nature, just as the soul's roots go down into the productive faith which nourishes it. The soil of that orchard was apparently commonplace, and even offensive, and in like manner the experiences of life are apparently unworthy of notice and incapable of producing any worthy or noble or highly valued result.

In a way so strange that no man can follow it, that tree drew from the black loam the nutriment of its growth and strength and development. It was filled with the vigorous sap of life, and like a giant was able to resist the tempest and the storm. So can the soul draw the elements of sterling manhood and womanhood from the ordinary events of every day. To look on the happenings which have fallen to your lot, you may naturally conclude that your life is hardly living the living. No greatness is possible under such circumstances. The longings within you can not be satisfied, for you do not fit your surroundings, and your surroundings do not fit you. The tree would say the same of the soil if it were gifted with speech and intelligence, for nothing can seem farther away from a ripe apple than a spadeful of dirt. And yet, behold the tree engaged in its daily task.

There are the green leaves, there are the blossoms,—with a tint not to be found on any painter's palette, and in the frosty October the ripe fruit will drop from the branches.

From your poor and ordinary life you can produce results which rival those of the tree when you learn the tree's secret. The tree does its best with what it has, and is satisfied. While doing its best the miracle takes place, and you find a leaf, a fragrant blossom, a ripe apple. You are surprised, for how could they come from such a soil? Still, there they are, and if you taste the apple you will see that it is real, and ripe, and luscious. So, from the commonplaces of life the soul, when its roots are embedded in the rich soil of faith, can evolve a character very like an archangel's. Common tears and common smiles and common struggles can, like the sculptor's chisel, give us such a shape of symmetry that God will welcome us to heaven with a "Well done, good and faithful servant."

Second, I thought of something else and something grander as I lay there on the grass, for I was tired and troubled, and perhaps a bit discouraged, as we are all apt to be at times. The leaves, the blossoms, the fruit, and what then? Have I learned my lesson in full, or is there more to know? The nipping frost will come to the tree and to me, and after that the orchard will have its coverlet of snow and will fall asleep, as I shall also. No more leaves, no more blossoms, no more fruit? Has the whole story been told? Does the winter end all time as it ends the year? Not with the apple tree certainly—then why with me? Shall I fall while the tree continues to flourish?

There is a spring, a glorious spring, ahead. The snows will melt, the frosts will be killed by sunshine, the sluggish ground will wake up, the warm rains will start the sap in that old trunk once more, there will be new leaves waving above the grave of the fallen, new blossoms in place of those which have changed to apples, and new fruit in the new October.

And as for myself? If I have resembled the tree thus far, shall the resemblance cease when the frost comes? Do I bear fruit but once? Then were it scarce worth my while to bear fruit at all. For me, too, there is a spring—the spring of immortality—and in that better clime I shall grow as here I can not grow, and bear such fruit as I have never yet dreamed of. The grave is simply my winter. I shall sleep, but I shall be awakened. The snow will cover my body, but not my soul. The thought is a benediction and an inspiration. I seem like one who is ready to drop by the wayside through sheer weariness of strife, but who hears distant music, and, knowing that the Home is not far off, takes new heart of courage.

Out of the commonplace of this earthly life, accepted in good faith as from the providence of God, and used with prayerful and careful skill, is shaped that character which must have an immortal life for its further development. The man who faces today with calm resignation and keeps a high purpose in mind will find that heaven has come to him before it is time for him to go to heaven.

GEORGE H. HEPWORTH.

MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Is the Light of Truth Album. It contains over 200 half-tones. It is bound in cloth, with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.

OLD AND NEW TESTAMENT SCRIPTURES—By Dr. Mendenhall. 25 cents.

Spiritism

INTERESTING PHENOMENA.

To the Editor: As the readers of the Light of Truth have been treated to various views and experience of Spiritual Phenomena, which we think must form the basis of Spiritual Philosophy, if Spiritualism is to take the place of liberal Christianity, we must have facts, not fiction; therefore, dear readers, we would desire to give you a few lines of our experience. About three years ago we were sorrow-stricken by the angel of death entering our home, and taking away a dear sister and only daughter of 13 years. We looked around for rays of light and comfort, but nothing answered. Kind friends Spiritualism in the main listening to the lectures of Mrs. Cora Richmond and reading up Mrs. Cora Richmond and reading up different papers and books. Satisfied as to its superior claims, but desired to have it demonstrated by phenomena, as the philosophy claims it does; that in that way it does prove what the Christian religion does not; that it answers the question of ob in the affirmative, that we do live after the change called death. In our phenomena hunting we came across lots of dissatisfaction and disappointments; yes, sorry to say, deception; but we kept right on and landed with the famous Mrs. Ada Foy, wonderful motherly lady. Both in public and private were we convinced of her powers, through which the spirit world reveals itself.

Then we came across the Bangs sisters, also wonderful mediums. We attended several materialization seances; in fact, all phases of phenomena, more or less satisfactory, but at last Spirit Art attracted our attention, and we tried to obtain a spirit picture of our angel daughter without a photo. Tried this hard, but failed. We were informed to bring a picture about our person, no matter how sealed or concealed. Well, we wanted a life-size, painting any how, and went again to Mrs. Mabel A. Jackman. We brought a photo of a school group, where our dear girl was not tastefully dressed, and asked whether this defect could not be improved on, and was told we could have it as desired. So, at a private sitting in the afternoon, consisting of a sister, wife and myself, we saw a life-size picture produced, or gradually appear on canvas, standing on an easel not five feet from us. Spirit forms appeared and disappeared working on the canvas, and in the short space of one hour and a half we had a beautiful likeness of our girl, her hair done up tastefully, as desired. In fact, it seemed as if she spoke to us, it was so life-like. Now, this was done before our very eyes in the daytime, in one hour and a half. Then, as Mrs. Jackman has another way of convincing a sceptic, she had a box the size of a life-size picture, in which they were produced also.

Now, then, we wanted another painting in the box. This time we placed the photo in the box, and in doing this I also, without the knowledge of any one, brought a fresh cut rose bud and put it in the box with the photo, and asked to have it reproduced, where it would show to best advantage. After waiting about one hour and a half, listening to the mysterious working in the box, and never for a moment leaving it, we drew out of the box a beautiful picture of our angel girl, with the rose in question reproduced on her bo-

som. We are more than pleased with our paintings. They are the admiration of all who see them, and they are pronounced works of art by all critics.

H. P. KELDER.

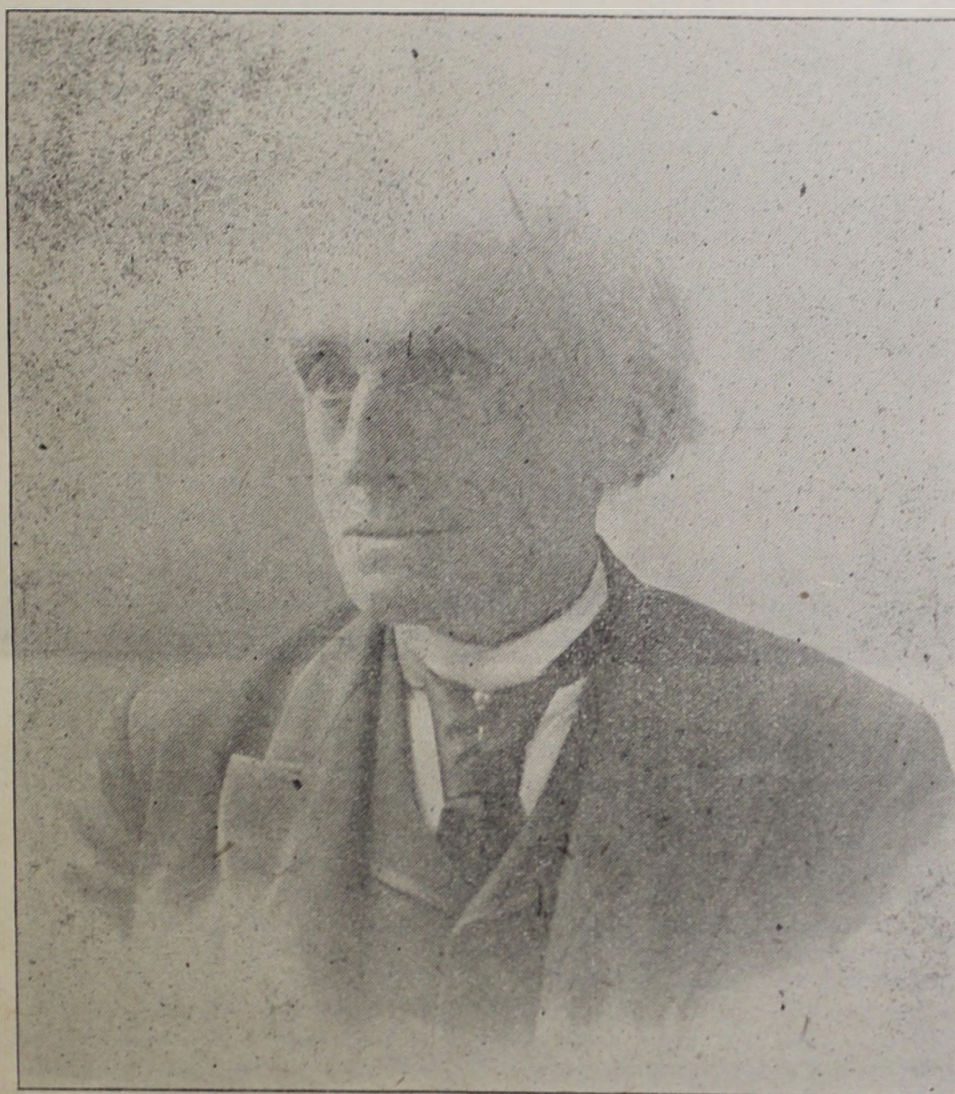
Norwood Park, Chicago.

A REMINISCENCE.

There is much in the early history of Modern Spiritualism that should be preserved as a lesson of the law and continuity of causes and events.

Many striking experiences are overlooked or forgotten, which might be profitably studied in connection with latest developments. The first 20 years

hand snatches it from me, without any feeling for it, and passes it to my friend according to my request, when no mortal eye could see it and no one knew I held it, or had made such a request, I take it as good evidence that something is there that can see in the dark. When Mary Andrews was in her prime, holding seances at the Keeler home on the hill in Moravia, the hour or so of darkness that preceded the manifestations in the light were often very impressive, and the evidence of spiritual beings producing a variety of unique phenomena was conclusive. The air was opulent with sweetness and spiritual power, and the most sacred consciousness of the "kingdom of heaven at hand" thrilled the sitters with gladness and glory. I have never experienced such tangible revelations of high spirituality in any other materializations. People from all parts of the world visited this Mecca of Modern Spiritualism and there met face to face their loved ones in free and friendly converse, and the recog-



HON. WILLIAM C. STUROC.

of Modern Spiritualism had very little "commercial mediumship;" but there were phenomena quite as conclusive as any of the later times, and proportionately vastly more that bore the stamp of sincerity, and left no shadow of doubt in the mind that it was as it appeared. But, as a condition to the best results, darkness was often found necessary. While there may be more opportunity for fraud in the dark than in the light, yet that depends much on the conditions. I have witnessed phenomena in the dark that presented phases that were more remarkable and conclusive than if it had been light. The senses may be deceived in the dark; but where there is no chance for deception, and intelligence is operative that shows a presence that can see in the dark, and can manipulate in a manner that is impossible to one who can not see at all in the room, the darkness furnishes a "test condition." When in the darkness I silently take a pencil from my pocket and request a spirit to take it and deliver to Tom Jones across the room, and a

nitions were usually complete and unmistakable, and often supported by references to the past in much detail, and minute accuracy. Not only the past was faithfully rehearsed, but the future accurately foretold. The light was better than I have known it in any materialization seances since, or elsewhere. Changes of environment, and likely of the medium's mental condition, changed the quality of her seances, and though much of value and impressive sweetness followed her sittings for many years, I think they were never afterwards so beautiful and perfect as in the first years at the Keeler mansion. Mediumship is a sacred gift, capable of yielding lasting blessings, and, when cultivated with a high regard for truth and sweet sincerity, it may grow better and more useful and beautiful from year to year. But if prostituted to the service of selfish ambition, avarice and folly, it may become a bane and a blight to all who share its ministrations.

LYMAN C. HOWE.

BOTH DREAMED OF HER DEATH.

Richmond, Va., people are not a little concerned over a circumstance in connection with the recent transition of Miss Winnie Davis, known as the "Daughter of the Confederacy."

Immediately preceding her departure for Atlanta last July to attend the Confederate reunion, Miss Winnie had a vivid dream of a distressing character in which she was the central figure, and her surroundings were those of the valley of the shadow of death.

The dream was so realistic and clear in detail that it bore upon her mind and she carried with her to Atlanta the unpleasant impression which lingered in her memory. For fear it would distress her mother in the same way, she would not tell her. She, however, related the circumstances to General Prime, and he told Mrs. Davis, who was rendered very uneasy over it. A short while after and before the foreboding of Miss Winnie's dream had worn away, Mrs. Davis also had a dream. It occurred a few days before starting to Narragansett Pier. Mrs. Davis says she dreamed she was in some place unknown to her; there was a great commotion and stirring of people which she could not understand. She asked a hurrying passerby the cause of the excitement, and he replied, "Winnie Davis is dead."

These double dreams recurred time and again to the sorrowing mother during her daughter's illness and added to the hopelessness for her recovery.

HON. WILLIAM C. STUROC.

Hon. William Cant Sturoc, though not a Spiritualist, is a constant reader of the Light of Truth and many other progressive papers, and deserves a place among our list of reformers.

He was born in Arbroath, Scotland, Nov. 4, 1822, and came to Sunapee, N. H., in 1850. His mother was Ann Cant, and her father, James Cant, was a cousin of the noted metaphysician, Immanuel Cant (Kant).

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"The gate swings wide to welcome her in,
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One Thought, One Lord, one Faith, One Baptism, the Remedy.

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"I want first to tell you what I am not going to talk about. I am not going to preach about the failure of Protestantism. I wish to consider the fact this morning that the religious bodies of this country have failed to accomplish what they ought to have accomplished, and if they ever are going to accomplish what they ought to accomplish, instead of working against one another, they must work together with this one thought, one Lord, one faith, one baptism.

"The time has come to think. It is simply criminal to attempt to shut our eyes to the facts presented by the census, showing the spread of irreligion in the land. Millions of young men of three generations have gone down to unsanctified graves. Morally, denominationalism has not saved the people. It has not saved religion or morality. This morning Christianity is ignored by the masses of the people. Sectarianism has played a high game and it has lost. Even among its membership, if reports be true, there are men who reflect little or no credit upon its work.

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"What is the prospect? Take the fact this morning that there is no plan for the conversion of the people from irreligion. One hundred years ago there were one million people out of the church; today there are fifty million. How long is it going to take at this rate to convert the nation?

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"Denominationalism does not hold the people, and today there are fifty million out of the seventy million people in this land who are either hostile or indifferent to the teachings of the church.

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"It is something pitiful to see the secretaries of church societies prepare figures to show an increase in the membership of their organizations, when the masses are drifting further away from the Gospel of our Lord and Saviour. You can count the gains on your fingers, while the census counts up the losses by millions. Blatant infidelity prevails throughout the land.

"Now comes in higher criticism, which only asks to be let alone. Thank God, it is not to be let alone. We must take care of the Bible at all hazards. The one thing we have got to do is to

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"What we need is a combination of all existing bodies animated with the spirit and thought; one Lord, one faith, one hope, one baptism, in one grand body, which will win the respect and confidence of the people of the land. If those who call themselves Christians cannot stand together in such a work, in a short time they will not be able to stand at all."

THE PROPOSED NEW POSTAL CURRENCY.

The Post cheque, which has been under consideration for a time by the treasury and postoffice departments, and the adoption of which has been urged by many of the prominent business concerns and publishers throughout the country, will be brought before congress and its adoption urged.

The proposition will be to discontinue the entire money order system, relieving the government of the expense of clerks, etc., which amounted for the year ending June 30, 1897, to \$688,028.01 upon an issue of \$174,482,676.94. Under the post cheque proposition each man is his own clerk, takes the bill from his pocketbook, and with a few strokes of the pen transforms negotiable currency into non-negotiable exchange, ready for inclosure and safe transmission through the mail. The senate bill will provide for a one-cent stamp to be placed on the 5, 10, 25 and 50-cent pieces, when these pieces are used for mailing purposes, and a two-cent stamp for the \$1, \$2 and \$5 pieces. This table of fees may perhaps be changed before the bill is presented.

Post cheques will be issued in five, 10, 25 and 50-cent pieces, also in one, two and five-dollar notes, all in paper currency, handsomely engraved. Each piece will contain on its face a large numeral indicating its respective value, and on the right hand side blank spaces for insertion of the name of the consignee and signature of the sender, also a blank space for the signature of the recipient.

Our money orders are safe enough after once obtained, but the objection to them is the expenditure of time and trouble in obtaining them. Anyone can fit the matter to his own case by realizing that whenever the need arises for the sending of a fraction of a dollar, or two or three dollars and a fraction thereof, by mail, instantly there arises in the mind the difficulty of obtaining the money order. Traveling or sending down to the postoffice to secure money order for perhaps \$1.25 may look like a simple matter on its face, but to many men the time required is worth more than the \$1.25 in question.

All these crude methods plainly point to the desire on the part of transmitters of small sums to save themselves the inconvenience and trouble of obtaining money orders, and while the remittances in these small sums do not aggregate anything like the total of the large remittances by bank exchange, they nevertheless represent \$174,482,676.94, as shown by the postmaster general's last report, for the year ending June 30, 1897; and it is safe to say that several times this sum is sent through the mails by other means than the regulation money order; therefore any hindrance to the convenient handling of business aggregating perhaps \$800,000,000 to \$1,000,000,000 per year should be removed, and the transmission of small sums of money made as convenient as possible.

There is one thing France needs to make a conquest of and Dreyfus may yet lead in the crusade—that is the conquest of herself.

Spiritism

INTERESTING PHENOMENA.

To the Editor: As the readers of the Light of Truth have been treated to various views and experience of Spiritual Phenomena, which we think must form the basis of Spiritual Philosophy, if Spiritualism is to take the place of liberal Christianity, we must have facts, not fiction; therefore, dear readers, we would desire to give you a few lines of our experience. About three years ago we were sorrow-stricken by the angel of death entering our home, and taking away a dear sister and only daughter of 13 years. We looked around for rays of light and comfort, but nothing answered. Kind friends Spiritualism in the main listening to the lectures of Mrs. Cora Richmond and reading up Mrs. Cora Richmond and reading up different papers and books. Satisfied as to its superior claims, but desired to have it demonstrated by phenomena, as the philosophy claims it does; that in that way it does prove what the Christian religion does not; that it answers the question of ob in the affirmative, that we do live after the change called death. In our phenomena hunting we came across lots of dissatisfaction and disappointments; yes, sorry to say, deception; but we kept right on and landed with the famous Mrs. Ada Foy, wonderful motherly lady. Both in public and private were we convinced of her powers, through which the spirit world reveals itself.

Then we came across the Bangs sisters, also wonderful mediums. We attended several materialization seances; in fact, all phases of phenomena, more or less satisfactory, but at last Spirit Art attracted our attention, and we tried to obtain a spirit picture of our angel daughter without a photo. Tried this hard, but failed. We were informed to bring a picture about our person, no matter how sealed or concealed. Well, we wanted a life-size painting any how, and went again to Mrs. Mabel A. Jackman. We brought a photo of a school group, where our dear girl was not tastefully dressed, and asked whether this defect could not be improved on, and was told we could have it as desired. So, at a private sitting in the afternoon, consisting of a sister, wife and myself, we saw a life-size picture produced, or gradually appear on canvas, standing on an easel not five feet from us. Spirit forms appeared and disappeared working on the canvas, and in the short space of one hour and a half we had a beautiful likeness of our girl, her hair done up tastefully, as desired. In fact, it seemed as if she spoke to us, it was so life-like. Now, this was done before our very eyes in the daytime, in one hour and a half. Then, as Mrs. Jackman has another way of convincing a sceptic, she had a box the size of a life-size picture, in which they were produced also.

Now, then, we wanted another painting in the box. This time we placed the photo in the box, and in doing this I also, without the knowledge of any one, brought a fresh cut rose bud and put it in the box with the photo, and asked to have it reproduced, where it would show to best advantage. After waiting about one hour and a half, listening to the mysterious working in the box, and never for a moment leaving it, we drew out of the box a beautiful picture of our angel girl, with the rose in question reproduced on her bo-

som. We are more than pleased with our paintings. They are the admiration of all who see them, and they are pronounced works of art by all critics.

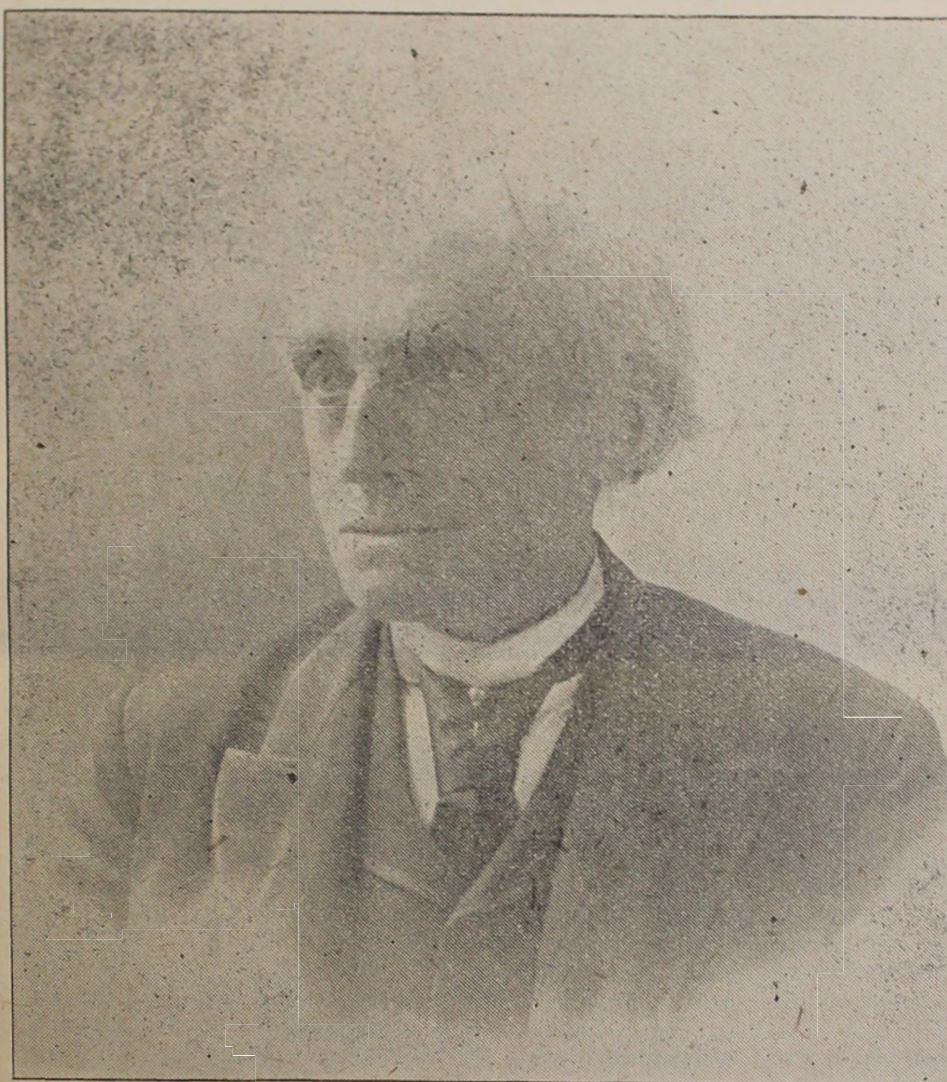
H. P. KELDER.

Norwood Park, Chicago.

A REMINISCENCE.

There is much in the early history of Modern Spiritualism that should be preserved as a lesson of the law and continuity of causes and events.

Many striking experiences are overlooked or forgotten, which might be profitably studied in connection with latest developments. The first 20 years



HON. WILLIAM C. STUROC.

of Modern Spiritualism had very little "commercial mediumship;" but there were phenomena quite as conclusive as any of the later times, and proportionately vastly more that bore the stamp of sincerity, and left no shadow of doubt in the mind that it was as it appeared. But, as a condition to the best results, darkness was often found necessary. While there may be more opportunity for fraud in the dark than in the light, yet that depends much on the conditions. I have witnessed phenomena in the dark that presented phases that were more remarkable and conclusive than if it had been light. The senses may be deceived in the dark; but where there is no chance for deception, and intelligence is operative that shows a presence that can see in the dark, and can manipulate in a manner that is impossible to one who can not see at all in the room, the darkness furnishes a "test condition." When in the darkness I silently take a pencil from my pocket and request a spirit to take it and deliver to Tom Jones across the room, and a

hand snatches it from me, without any feeling for it, and passes it to my friend according to my request, when no mortal eye could see it and no one knew I held it, or had made such a request, I take it as good evidence that something is there that can see in the dark. When Mary Andrews was in her prime, holding seances at the Keeler home on the hill in Moravia, the hour or so of darkness that preceded the manifestations in the light were often very impressive, and the evidence of spiritual beings producing a variety of unique phenomena was conclusive. The air was opulent with sweetness and spiritual power, and the most sacred consciousness of the "kingdom of heaven at hand" thrilled the sitters with gladness and glory. I have never experienced such tangible revelations of high spirituality in any other materializations. People from all parts of the world visited this Mecca of Modern Spiritualism and there met face to face their loved ones in free and friendly converse, and the recog-

BOTH DREAMED OF HER DEATH.

Richmond, Va., people are not a little concerned over a circumstance in connection with the recent transition of Miss Winnie Davis, known as the "Daughter of the Confederacy."

Immediately preceding her departure for Atlanta last July to attend the Confederate reunion, Miss Winnie had a vivid dream of a distressing character in which she was the central figure, and her surroundings were those of the valley of the shadow of death.

The dream was so realistic and clear in detail that it bore upon her mind and she carried with her to Atlanta the unpleasant impression which lingered in her memory. For fear it would distress her mother in the same way, she would not tell her. She, however, related the circumstances to General Prime, and he told Mrs. Davis, who was rendered very uneasy over it. A short while after and before the foreboding of Miss Winnie's dream had worn away, Mrs. Davis also had a dream. It occurred a few days before starting to Narragansett Pier. Mrs. Davis says she dreamed she was in some place unknown to her; there was a great commotion and stirring of people which she could not understand. She asked a hurrying passerby the cause of the excitement, and he replied, "Winnie Davis is dead."

These double dreams recurred time and again to the sorrowing mother during her daughter's illness and added to the hopelessness for her recovery.

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THE PROPOSED NEW POSTAL CURRENCY.

The Post cheque, which has been under consideration for a time by the treasury and postoffice departments, and the adoption of which has been urged by many of the prominent business concerns and publishers throughout the country, will be brought before congress and its adoption urged.

The proposition will be to discontinue the entire money order system, relieving the government of the expense of clerks, etc., which amounted for the year ending June 30, 1897, to \$668,023.01 upon an issue of \$174,482,676.94. Under the post cheque proposition each man is his own clerk, takes the bill from his pocketbook, and with a few strokes of the pen transforms negotiable currency into non-negotiable exchange, ready for inclosure and safe transmission through the mail. The senate bill will provide for a one-cent stamp to be placed on the 5, 10, 25 and 50-cent pieces, when these pieces are used for mailing purposes, and a two-cent stamp for the \$1, \$2 and \$5 pieces. This table of fees may perhaps be changed before the bill is presented.

Post cheques will be issued in five, 10, 25 and 50-cent pieces, also in one, two and five-dollar notes, all in paper currency, handsomely engraved. Each piece will contain on its face a large numeral indicating its respective value, and on the right hand side blank spaces for insertion of the name of the consignee and signature of the sender, also a blank space for the signature of the recipient.

Our money orders are safe enough after once obtained, but the objection to them is the expenditure of time and trouble in obtaining them. Anyone can fit the matter to his own case by realizing that whenever the need arises for the sending of a fraction of a dollar, or two or three dollars and a fraction thereof, by mail, instantly there arises in the mind the difficulty of obtaining the money order. Traveling or sending down to the postoffice to secure money order for perhaps \$1.25 may look like a simple matter on its face, but to many men the time required is worth more than the \$1.25 in question.

All these crude methods plainly point to the desire on the part of transmitters of small sums to save themselves the inconvenience and trouble of obtaining money orders, and while the remittances in these small sums do not aggregate anything like the total of the large remittances by bank exchange, they nevertheless represent \$174,482,676.94, as shown by the postmaster general's last report, for the year ending June 30, 1897; and it is safe to say that several times this sum is sent through the mails by other means than the regulation money order; therefore any hindrance to the convenient handling of business aggregating perhaps \$800,000,000 to \$1,000,000,000 per year should be removed, and the transmission of small sums of money made as convenient as possible.

There is one thing France needs to make a conquest of and Dreyfus may yet lead in the crusade—that is the conquest of herself.



PROF. ASA A. PACKER ON EVOLUTION.

"A Half Century of Evolution" was the title of a paper read by Prof. A. S. Packer of Brown university before a recent meeting of scientists in Boston. He said in part:

Only a little less than 50 years have passed since the publication of Darwin's "Origin of Species" and the general acceptance by naturalists of the theory of descent. Since 1848 the science of embryology, cytogeny and morphology have been placed upon a firm basis. It is but little over half a century since the uniformitarian views of Lyell were promulgated.

The cell doctrine was born in 1639; the view that protoplasm forms the basis of life was generally received 40 years since; 50 years ago the doctrine of the conservation of the forces was worked out, and already by this time had the idea of the unity of Nature dominated the world of science. On the fiftieth anniversary, therefore, of our association, it may not be out of place, first, briefly to inquire into the present state of evolution, and then to dwell more at length on the subject of the effect of geological changes upon animal life.

The two leading problems confronting zoologists of the present day are, "What is life?" and "How did living beings originate?" Coming centuries may, perhaps, solve the first of these queries, but thanks to Lamarck, Darwin and others of our own day and generation, a reasonable and generally accepted solution of the second has been reached. To use a current phrase, the evolution theory "has come to stay." It is the one indispensable instrument upon which the biologist must rely in his work. Not only has zoology been benefited by the acceptance of evolution, but every important department of intellectual thought has been rejuvenated and rehabilitated by the employment of the modern scientific method. Progress itself is dependent on the evolutionary principle involved; adaptation, the disuse or rejection of the unfit, the use of the fittest, with the mechanical principle of economy of material.

Though the chief arguments in favor of evolution have been drawn from observations of our own planet, and the life existing upon it, the nebular hypothesis teaches us that the same process has determined the origin of other worlds than ours, and applies, in fact, to all the members of the solar system, and, with but little doubt, to all the individual bodies in the universe.

The immediate effect of the acceptance of evolution is a happy one. Collectors, instead of narrowly gathering a specimen or two for their cabinets and being content therewith, are led to look at other things during their field excursions; protective mimicry, for example, or the relation of form to environment. The race of "species-makers" is diminishing, and students of geographical distribution are taking their places, and the relations of form to past geographical changes is now discussed in a more philosophical manner than heretofore.

The most immediate and efficient cause of variation appears to be change in environment, or the physical conditions of existence. These conditions include light, heat, and cold, the atmosphere, gravity, electricity, and the geological and topo-

graphical changes. The latter items have much to do with the process of extinction and renewal of plants and animals. So strong are the evidences afforded by paleontology that evolution might be said to need no further proof than the facts that present themselves to the geologists to establish its claims.

Take the more important revolutions in the geological history of our own continent, and especially the different changes in the animalia caused by the uprising of the present Appalachian chain. This occurred near the close of the Palaeozoic period, many millions of years ago—it is impossible to accurately fix the time—and with the exception of that period, when all the great ranges of the continents were upheaved, is the most extensive, and from a biological point of view, the most noticeable event in geological history. I have not the time to touch upon the different new forms and new classes originated by the colossal geological revolutions, but evolution teaches us that their probable origins are due to the gradual extension of the land masses and the opening of new areas. The burden of my argument may well be shown by referring to the age of reptiles.

During this age, when reptiles swarmed in every jungle, throughout the forests and over the plains—yes, perchance over the very spot where we are now visiting—competition for life became so strong that some of them were forced to take flight, and, bat-like, with membranous wing, the pterodactyls lived in a medium before untried by any vertebrate. They had the advantage which, in the animal world, the newcomer has in a strange place, and prospered exceedingly for a while, becoming, before their extinction, colossal and toothless.

But for a number of reasons they did not last. It is easy to imagine that they owed their decline to two causes, the feebleness in flight succumbing to the agile tree-climbing dinosaurs, while the birds, waxing stronger in numbers and in point of flight, exhausted the supply of volant insects, and fairly starved their cousins, just as, in the present day, they give the bats scarcely a reason for living.

Another type of reptiles essayed the problem of flight with better success, becoming eventually toothless, with fore extremities converted into pinions with feathers, and these eked out an existence on flying insects and seeds, as well as on life in the soil and by the seashore. This class has replaced certain older reptilian types, and six times as numerous as the mammals. This type is, of course, the birds.

In a similar way the same effect has been produced by other geological changes; each affecting the form of certain classes of animals. The reptilian age, however, retarded the development of mammalian forms the longest. But, as the reptiles succumbed to new conditions, the higher forms of life became stronger, and with these forms, animal shrewdness and brain power increased until the line of development culminated in man.

There is one fact dependent upon the correctness of the doctrine of evolution to which, I may suppose, the common mind has not yet become attuned, although evolution itself leads up to it, and, indeed, beyond it. It is simple, and yet its import is tremendous—almost inconceivable.

It is this: If man himself has been

evolved from the lowest form of vertebrate, and that in turn from some lower form, and so on down the descending scale, the argumentative hypothesis would be that science is by no means certain that evolution has reached its culminating point in man. This, however, opens up a field for discussion for which I have no time or place here.

To sum up: So strong is the testimony that geology affords to support the theory of evolution that, in my opinion, if it should be necessary to abandon evolution it would be at the same time necessary to give up gravitation, the correlation of physical force, and the conception of the unity of nature.

LIFE.

IT IS A DYNAMIC FORCE.

ELECTRICITY OF THE EARTH IS DYNAMIC.

Another Scientific Heresy, by William M. Gross.

The earth is a magnet, not strong, but strong enough to direct the compass needle, and its magnetism has been produced and is maintained by currents of electricity passing around it from east to west. These currents are evolved out of space by the revolution of the earth and its atmosphere.

As these currents pass through areas of dry atmosphere—a dry atmosphere being a poor conductor of electricity—they are stirred up somewhat, appearing to be static in form and misleading to electricians. There are two kinds of electricity—dynamic and static. I think the earth's electricity is the former, although the school-teachers all say it is the latter.

In digging deep into nature the material world and the forces operating are found, which we believe to be in the main heat, light, electricity, life and spirit, the last named being the supreme, creative, dynamic, directing force of all.

In the material world atoms are constants, molecules variables. An atom hydrogen, for instance, is the same now as in the beginning, while nature's forces mould those atoms into many forms and substances found in the mineral, vegetable and animal kingdoms.

In chemistry Berzelius and others have classed the material elements into metals and metalloids, the former being good conductors of heat and electro-positive, the latter poor conductors of heat and electro-negative in character. If a piece of metal potassium be placed upon the wick of a lamp and a drop of water applied the wick immediately takes fire. A separation of hydrogen and oxygen in a molecule of water and a union between potassium and oxygen takes place, electricity is evolved and lights the lamp.

By personification of the elements in this process the matter is put in a different light and it can be more easily understood. Potassium, being electro-positive, we will call a male; oxygen, being electro-negative, we will call a female, and as hydrogen partakes both of the nature of a metal and a metalloid, we will term it an hermaphrodite. Now, then, Miss Oxygen has been united in a chemical matrimony with Mr. Hydrogen in the formation of every molecule of water upon the earth, and is apparently satisfied and contented until brought into the presence of Mr. Potassium, for whom she has a much stronger affinity than for Mr. Hydrogen. She gives up her union with the latter and flies to the arms of the former with such avidity that the lampwick takes fire. A chemical divorce and a chemical

matrimony, occurring in an instant of time, evolve electricity that sets the wick on fire, from a human standpoint.

Miss Oxygen in this matter plays the part of a coquette, but inasmuch as she is a bright and useful body in the material world her faults can be overlooked. It appears that electricity is one of the main forces in chemical action.

The gulf between what is usually termed the known and the unknown is not so great, after all, as it appears to some, and many mysterious things fade away entirely when the light of scientific research is turned upon them.

It appears that life, both vegetable and animal, is a dynamic force, and that it comes to the cell under certain natural conditions and departs again when the cell is no longer a fit dwelling place for it.

Some one has said, speaking of spirit, "that it sleeps in the mineral, breathes in the vegetable, dreams in the animal, and comes to consciousness in man." The five human senses have their spring of action in the mind faculty of perception, and it is by these avenues that we gain a knowledge of the outside world.

Inasmuch as man stands at the head of the organic world, the highest product and the final result, the ultimate of creation and the culmination of all that preceded him in the chain of organic existence, it may be concluded that his brain is a wonderful piece of mechanism, and under proper conditions able to accomplish almost anything.

It is generally conceded that the human intellect springs from the cells of the cortical area of the front portion of the brain. It appears that vibrations originating in what is termed the realm of the unknown are registered upon these brain cells, producing our thoughts, etc.

Viewing the matter in this way, it can be readily seen that if the cells of the brain, forming the seat of the human intellect, have been properly constructed by nature and tempered by training, they will perform the office for which they were designed. Taking another view of the matter, it appears to be a genuine telegraphing without a wire, unless faith is the cable, extending from the fountain of wisdom to the human brain.

PROFESSOR SCHENK AND MOTHER GOOSE.

Prof. Schenk is making a colossal fortune by telling women what sort of food to eat if they want boys and what will produce girls, says an exchange. Mother Goose gave that secret to the world almost two hundred years ago. We are inclined to the opinion that Mother Goose knew as much about it as the famous German quack. Here is her formula, which we print to save American women the expense of a trip to Germany and a thousand dollars to Prof. Schenk.

"What are little boys made of?
Snaps and snails and puppy dog tails;
That is what little boys are made of."

"What are little girls made of?
Sugar and spice, and everything nice;
That is what little girls are made of."

Unfortunately for Mother Goose she was not a German medical professor, and so the American doctors did not endorse her receipts for boys and girls, nor did the American newspapers give her hundreds of thousands of dollars' worth of advertising free gratis as they have Schenk, and Koch and Pasteur.

SUFFERERS FROM INDIGESTION
Try Digestive Dyspepsia Tablets, as they are an unfailing remedy in diseases of the stomach. Drink and be merry. 25c. a box; all druggists. MAIL STANDARD PHARMACEUTICAL CO., DETROIT, MICH.

VOICE OF THE PEOPLE

WHAT IS PURITY?

"Let me speak, sir;
For heaven now bids me; and the words
I utter
Let none think flattery, for they'll find
them truth."—Shakespeare.

I have been reading the excellent criticisms called out in a late "Light of Truth," by the infamously unjust laws of the Comstock element. I have read how fines and imprisonment are imposed on parties bright enough to think independently and brave enough to speak their thoughts, and now I am wondering what is most likely to promote the real cause of purity.

Is it ignorance? All mothers, sooner or later, are confronted by a wide-eyed darling, who earnestly asks: "Where did you get me, mamma?" Is it conducive to the little one's purity of soul for the mother to answer as I have known mothers to answer: "Oh! Dr. Carpenter brought you in a box under his buggy seat!" Or, "I found you in an old tree stump in the woods!" And then if the small questioner is quick enough to perceive that she is not receiving an honest answer, and still more eagerly importunes her mother for the truth, how often is she answered with "what put such a thought as that into your head! Shame on you! Never let me hear you mention such a subject again!"

Will the little interrogator be content with such answers? Never! It is not in the nature of the human mind to be satisfied with ignorance so long as there is any method by which it can learn the truth concerning a problem in which it is deeply interested.

Who of us, remembering our own childhood, with its infinite questionings, can doubt that the wise mother gathers the precious learner in her arms and, with illustrations from the pollen-strewn flowers in the garden, and the robin's blue eggs, covered warm in the nest on a branch of the lilac, thus initiates her darling into the highest, holiest mystery of life, that of motherhood?

I have seen a trial of both methods. The first questioner went away hurt and indignant, but she did not forget the topic of so great an interest to all live children, and a few days later, at school, she learned the facts from older girls, and she learned them in shameful language and as obscene vulgarity. What should have proved a bond of loving confidence between mother and daughter resulted in a secret barrier between parent and child.

The second girl, a wee woman of four, reverentially listened with tear-filled eyes to the sweet and wonderful story and the memory of that hour will always remain sacred to the little one and her wise and tender counselor. Is there any question as to which child in future years is most likely to be found straying in the paths of perverted and polluted womanhood?

Does compliance with our present mercenary marriage customs make stronger the cause of purity? Is the wife, who for a home lives with a man she secretly loathes any more chaste because her relation is sanctioned by the world, than a woman who earns her shelter as a man's mistress?

In asking this last question I am not defending my own position, for unlike George Eliot and many other brave souls, I am too great a coward to count "the world well lost for love," but I can truly say that if in a so-called unlawful bond there exists any greater depth of shame than that found in many a union approved by

church and state, God grant that such miseries be withheld from my knowledge.

Again is it an evidence of unusual purity to avoid calling objects by their right names?

One of the purest women I have known, even in the presence of the opposite sex, spoke as simply and naturally of an unborn babe as of the one lying upon its mother's bosom. She actually ventured so far as to say "legs" when she meant legs, while the most notoriously lewd woman of my whole life's acquaintance simperingly and invariably hesitated at the word "bull" and substituted "gentleman cow" instead. This application was accompanied by a look of such guileless, persuasive innocence that were her neighbors lacking the evidence of their own senses they might have believed that she tried to impress on them that she was a paragon of pure Christian philanthropy who was enticing men of all ages to her home that she might "labor with them for the good of their souls."

I have wondered, too, if it is an unmistakable evidence of great purity of soul when the nude in art seems particularly appalling.

I must confess my own taste is so depraved in such matters that an undraped Venus or an unclothed Cupid is to me an object of beauty; but I at one time knew an elderly widow who was so scandalized by a naked hero which decorated the top of her coal stove that she flched sufficient time from the hours that she usually watched her neighbors to make a diminutive pair of trousers, and at my next call the lower half of the bronze god was decently clad in modern masculine attire, while the mistress of the house wore an air of virtuous calm that was certainly missing on my previous visit.

This old lady has since passed on into the unseen world, and I sometimes query whether the immortals have helped her to higher aspirations and ideals since her transition, or whether she still, with a sadly impure mind, is finding naught of beauty in the souls which surround her.

It seems to me that this system of Comstock espionage is an insult to the American intellect and a menace to American freedom. Who has a right to dictate to me as to what I think and read, whether it be of the unfamiliar mountains and valleys of the southwest, or the fondly remembered orchards and woodlands of the east? Who shall say that it is more praiseworthy or more profitable to meditate on the different religious codes supposed to fit mortals for celestial glories, than to study that strange and wonderful mystery that brings to this oddly-balanced planet a new life for toil and tears?

If Comstock and his allies are to judge what is fit for the reading public, are we likely to lose our Bible with the beautiful poetry of Isaiah, Jesus' profitable "Sermon on the Mount," Paul's tender chapter on love and "Solomon's Song," so plain in its meaning "that a wayfaring man, though a fool, need not err therein?"

Must we give up our Shakespeare because the immortal poet had so wonderful a knowledge of human nature and wrote so understandingly of it in all its different phases?

Must Chaucer go, too? Chaucer with the vilest stories according to the modern prudish ideas—must his poems be taken from our schools where students are now expected to study them? Truly there must be danger of our being forbidden this early poet, for surely our imprisoned friend could have written nothing plainer or more to the point than is found in the "Canterbury Tales," when the spelling is once mastered.

THE MODERN
STOVE POLISH
ENAMELINE
PASTE, CAKE OR LIQUID.
A Brilliant Polish without Labor Dust or Odor.
J. L. PRESCOTT & CO., NEW YORK.

It is a shame that we permit so childish a law to have a place among our statutes. Too long have we remained in ignorance on the proper relations of the sexes, relations so fraught with happiness or woe to the human family. Let us no longer be content with our criminal lack of knowledge, but let us educate our daughters unto a wise and loving wifehood and motherhood. Let us so instruct our sons that the men of the next generation will treat the mothers of their unborn babes with as much consideration as is now accorded to the cattle of the fields!

ADA VINTON TOWNE.
Raton, New Mexico.

AN INTERESTING LETTER.

The following letter printed by our esteemed contemporary, The Truth Seeker, is so terse and pointed that the readers of the Light of Truth will no doubt be interested in it:

GIFTED WITH A STRANGE GIFT.

To the Editor of The Truth Seeker:

Sir, I write you, not to apologize, but to explain why it is that I am in arrears with you to such an extent. I will inclose herewith a clipping from the Chicago Chronicle August 28, which will give you some little light on the work I am now doing, and from which you will see that I do not attribute the power to a personal God, but to natural law and common sense, which, when applied with a little science, will knock the foundation from under the Christian pretenders.

[The clipping referred to says that our correspondent is a resident of St. Joseph, Mo.; that he is a blacksmith 40 years of age and as strong a man as there is in the state; that many afflicted persons come to him for relief and are benefited.—Ed. T. S.]

When I first became a subscriber to The Truth Seeker I was a hard-headed infidel and delighted in talking to and tangling up the sky-pilots. I was also a respectable business man worth some forty to fifty thousand dollars; had some political influence, so people had some respect for me; but owing to a combination of circumstances I lost all my wealth, saving nothing out of the wreck but my household goods, ten dollars in money, and energy with plenty of good health. I made several attempts to return to business, but could not, I was pursued by some, to me, at that time, mysterious power or unseen force which interfered with all my plans for business. I was finally prevailed upon to investigate Spiritualism, and to my astonishment and delight I found the key to my difficulties. I first became, by a series of positively convincing tests, satisfied of the truth of spirits being able under certain good conditions to return and communicate with those yet in the flesh. I next acquainted myself with their ability to mix up with the business of the people of this mundane sphere. In my case they told me that I had the material make-up for a good medium, and that they had work and plenty

of it for such as I to do. Finally I gave up my efforts in a business direction and submitted as well as I could to their plans and advice. I put myself in training, as it were, for the work they wanted me to do. Up to the present time my principal development has been along the line of healing the sick and being somewhat of a practical turn of mind I sought for and think I have found a natural explanation of the great healing power that will finally deliver the blow that will knock the Christian superstition into smithereens; for, as you know, the so-called miracles of Christ were performed through his healing powers; and when it can be shown the same powers are exercised and the same things done now and by people who do not belong to or believe in the church or their dogmas, and do not depend on faith but cold facts, science, and natural law, some of the people may and I think many will do a little thinking for themselves, throw off the yoke of Christianity, stand up for personal rights, and be free men in fact as well as in name. Today the churches and their helpers, the fakirs, are the greatest enemies the Spiritualists have to deal with. Never fear, we will win the race and prove not only the continuity of life, but that the world both in material and spirit is governed by natural and fixed laws, and man cannot change them. What we want the people to have is not faith, but facts.

I hope ere long in my new field of work to be able to earn enough money to settle my score with the grand old Truth Seeker. Long may its banner wave.
J. O. STEPHENS.

WHY SHE BECAME A SPIRITUALIST.

* Editor Light of Truth: If you will kindly give me space in your valuable paper I would like to make a statement as to how I became a Spiritualist. By chance I heard Mrs. Josephine Ropp give tests on the Spiritual platform of this place, which excited my curiosity sufficiently to cause me to visit her home the next day for a private sitting. One of the first that came was my mother-in-law, living at Hamilton, and said she wanted me to be sure and go to the above place the next day and look after my part of the estate that she had left me and the children, and that her son Pete was the administrator of the estate. I went home and told the family that it was all a fraud, for my mother-in-law came and talked, and she is still living. But some way I was impressed to take the train the next morning to Hamilton, and behold, when I reached the house the first thing I saw was the crape on the door, and soon ascertained that she had passed out about one hour before she talked to me through the trumpet. I found everything in regard to the estate just as she had said.

MRS. ELIZABETH METZER,
814 Main Street, Cincinnati, O.

EVERY LADY SHOULD READ THIS.
I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. FREE with no advice.
Mrs. J. HUDNUT, South Bend, Ind.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

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THE MOTHER'S CONGRESS.

The Mother's Congress of the city of New York began its new year last Monday. This work deserves the highest commendation, as it is a feeler backward toward the prime causes of one of society's great afflictions.

Mrs. Fannie Schwedler Barnes is the president of the congress, and among other hopes of the organization she outlines this:

"We hope to induce the mothers of America to rise up and, with mighty right, demand that the thousands of poor, ragged, little waifs shall be clothed, fed, put into kindergartens and properly trained, not for charity's sake, but from a cold, calculating, hard-dollar, business standpoint. Bond cities, villages, states, counties, bond anything, and build kindergartens; keep the little students of vice under intelligent training in school and in play every week day and every Sunday, and, in twenty-five years, take the savings in prison and reformatory expenditures, pay the bonds and have money left."

Of course, there is a weak point or two in this "hope," but as it is the weakness of an enthusiast who is filled with good motives looking for vent it ought not to be considered much. The main point, however, is not touched at all, whether Mrs. Barnes sees it or not we don't know. It is this: The efforts of the congress to mitigate the hardships of the spawn of an enervated materialism grounded in lust and ignorance whom she names "poor, ragged, little waifs" will be abortive, except as temporary expediences, until there is turned upon the frightful conditions in which they are generated the full, free light of a thoroughly aroused public sentiment. We can build kindergartens, we can provide any number of ways and means for taking care of these multitudes of children, but in so doing we have only stopped the spigot of the social barrel, the bunghole is all the while running to waste. It is like our penal machinery, which provides very little incentive for reformation, but expends millions in facilities for imprisoning the constantly increasing mass of criminals.

Reform in the social life of children should begin before there are any women to compose mother's Congresses—that is to say, children should not be brought into the world without an intelligent directive force behind them in the parents, and that force grounded in the purest love. Here is where the Mother's Congress and every other movement for the amelioration of children must stand sooner or later.

Subscribe now.

"THE WARDS OF THE GOVERNMENT."

The White Earth Indian agency in Northern Minnesota is the scene of another uprising, and reports at this writing indicate that great slaughter of troops has occurred on Bear Island, Leech Lake. The Indians, as usual, have grievances sufficiently adequate to rouse their savage blood. Their story dates back many years and is a long tale of robbery and plunder on the part of the whites, who have driven them from pillar to post and outraged every decency accorded to the commonest felon in Christian civilization.

Now the troops, regiments of them, with Gatling guns and Krag-Jorgensen rifles, will move on the "red devils" and mow them down. Such is the way of conquest and strategy. Such is the law of the survival of the fittest. The immediate cause of the uprising was the presence of deputies sent to the reservation to arrest old Chief Bog-Ah-Me-Ge-Shirk and a few of his men in connection with liquor selling cases. The old chief had already been in the Duluth courts and is alleged to have been turned adrift in the streets penniless. This aroused the Indians. Of course the marshals deny all this, but at any rate the Indians have been fired up and have resolved to fight to the death and wipe out their old score against the whites in regard to their timber lands and their rights in general. When the long line of abuses heaped upon poor lo is considered the hypocritical cant about the government taking part in civilizing and guarding the Filipinos looms up in all its grotesque horror.

MR. ALLEN'S NEW DEPARTURE.

Rev. T. E. Allen has inaugurated a new movement in Spiritualism in Boston, Arcade Hall, 7 Park Square. Mr. Allen has resigned his pastorate in the Unitarian church at Westwood, Mass., and now seeks in a vigorous and rational manner to instill the higher and better Spiritualism into the minds and souls of the people. He ought certainly to be supported. The Light of Truth welcomes him to the great and tangled field of Spiritualism's propaganda. Mr. Allen's subjects for the present month are as follows:

- Oct. 2. "Why a new religious movement in Boston?"
- Oct. 9. "Can we find the truth in religion, and is it worth the seeking?"
- Oct. 16. "False ideas of the 'supernatural' which have misled scientists and theologians."
- Oct. 23. "Christianity and Spiritualism."
- Oct. 30. "Spiritualism and Psychical Research."

AN AUTHOR'S SYMPOSIUM.

We shall give hereafter from week to week as a spur to thought among our readers, an excerpt or extract from the leading books of our times. This will form a symposium of literary excellence, as nothing save the choicest and rarest thought of writers whose works we have or may procure will be presented. There will be no attempt made in the way of arranging topics with reference to subject, rather allowing for as much contrast as practicable. The aim is to let the authors themselves speak in their own way upon those matters pertaining to the philosophy of life, only confining them to the narrow limits of the space we can allow them.

Don't be too hard on the mischievous school boy. Remember it was a school boy who defined faith as "believing what you know ain't so."

NOTES AND COMMENTS.

Spain is said to be making out a bill of some \$40,000,000 against the United States to cover the possible loss of the Philippine archipelago. The matter will probably be compromised at about forty cents.

There are five points from which the American Peace Commissioners will not be allowed to deviate. President McKinley, it is said, gave these instructions to the commission with every emphasis necessary to make them unequivocal:

First—Spain cedes absolute sovereignty over the whole of the island of Luzon.

Second—The other islands of the archipelago will be replaced under the dominion of Spain, on condition that a liberal government is accorded to the inhabitants.

Third—Complete separation of church and state in the Philippines.

Fourth—Spain cannot cede any other islands in the group to any foreign power without America's consent.

Fifth—The United States shall enjoy for all time the same commercial privileges as the most favored nations, not excepting Spain herself.

Inasmuch as the Spanish government has given its commissioners very precise instructions the outlook is that the hardest battles of the war are yet to be fought, but as the ammunition will be wind and the field the sumptuous parlors of the French foreign office in Paris, nobody is likely to get hurt and nothing of importance will be outraged except Christ's sermon on the Mount. The peace commissioner couldn't work a minute with that as a foundation.

William T. Stead contributes some spicy news from Rome, via Brussels, where he has been digging of late. Mr. Stead says he was fortunate in meeting an experienced statesman, once a prime minister, and now the president of the Chamber of Representatives of Belgium, after his return from the vatican, where he had been summoned for consultation with the pope and Cardinal Rampolla, the papal secretary of state. The Belgian expressed without hesitation his absolute conviction that religious liberty as in Belgium and in the United States was the best thing for the Philippines, and that he, for his part, would, as a Catholic, rejoice to see abolished the whole fabric of intolerance and sectarian monopoly.

There could better things befall the Filipinos than religious liberty. Semi-savage as most of them are and woefully ignorant of the uses of progress the best way to govern them for some generations is to let the priesthood have full swing as toward them, but subject on their own part to some civilizing influence. Even in our own country religious freedom would be a calamity, for once remove the yoke of priestcraft from the hordes who look upon it as the infallible dicta of God, and social chaos would be the result amongst them.

We have too many "ladies" and "gentlemen" in the world, and too few men and women—writes a woman on the peaks.

A trite observation. The efflorescence of the veneer on the hyena in human nature flaunts itself in peccadillies and addlepaties. It would seem that the forces of the social grind have reached the pollen period in a shirtwaist. How the other half lives is a question not incorporated in the law of social culture and culture is a much abused term. Still it abounds, but we have seen better evi-

dences of it on a stock farm than we ever saw on a boulevard.

"Shirtwaists only 19 cents" That's all, dear, but don't stop to figure the privations of the sewing girls who toil their marrow away to make them.

Here's a line of elegant gent's shirts at \$12 a dozen. They're cheap, too, at that. If you could get a look at the haberdasher's expense account you would find that he paid the manufacturer about 75 per cent of that price for the goods, but there are a few heart throbs and perhaps the honor of a few sewing girls added to the 25 cents apiece price paid by the "manufacturer." You see he has his deal with flesh and blood, which is dirt cheap. "A spot on the bosom of one of them," did you say? That must have got on at the laundry, some careless girl likely let a sweat drop fall on it; may be it's a tear. You know they, too, have to get a pinch from the squeezings of the mill stones of avarice and greed. Fine system, my boy, fine system. Have a cigar?

The God idea is never any better nor any higher than the best and highest mentality of a race or people. Who, what and where, then, is God? Love. Wherever there is love there is God. Nearer, my God, to Thee, is an empty mouthing where there is no love to impel the expression. Love is the highest and the best of all human attributes. God is love. The ways of love are godward. There is no mystery of godliness where there is love. Men hate and search for God. None find him except those who love. This new commandment I give unto you, said the Christ, that ye love one another. Christ was the figurehead on the ship of human progress, but he has been brushed off and a gorgon's head substituted. No wonder we war and hate and envy and calumniate. The beasts and reptiles are in man. They are man—flesh man. And the flesh man sings: Nearer, My God to Thee, and wallows.

OUR BOOKS.

We are advertising a fine line of books, pamphlets and tracts. There is no book in the list but what contains something of rare use to somebody. The selection is a varied one and suited to all grades of inquiry. Begin with Andrew Jackson Davis' works. There is nothing in the whole range of spiritual literature better than these. If you can't afford the price get something cheaper. There are the great works of E. D. Babbitt, M. D. LL. D. Prof. Babbitt is a pioneer in his special line of research. Then there are the two columns of books and pamphlets under the heading "Choice Literature." Dr. Peebles' works, Giles B. Stebbins' works, Prof. Loveland's Essay on Mediumship, Bowles' Pamphlets and a hundred and one different kinds of books, every one of which ought to be in the hands and on the reading tables of Spiritualists this winter. Many of our readers have most of these books already, but there is a constantly increasing mass of newcomers, new readers of the Light of Truth. To the attention of these readers this choice display of reading matter is called.

Friends of this paper ought to realize that we are engaged in an unequal struggle with the perversions which threaten always the peace and welfare of mankind. If the friends will be generous, and those who are under obligations to the paper just, the Light of Truth will very soon be to them more than it is now.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

MRS. MAUD PORTER GOULD.

The frontispiece of the Light of Truth this week is that of a prominent and worthy medium of Bangor, Me. Mr. Jay Chaapel writes of her: "Mrs. Gould was born June 29, 1866 in Camden, Me. She comes of somewhat illustrious ancestors. Her great grandfather, William King, was the first governor of Maine, and her grandfather, Benjamin J. Porter, was postmaster of Camden, Me., 18 years. Seven of his sons were sea captains, including her father, Cyrus K. Porter. Those seven sons all sailed one day from New York harbor, and all were lost at sea at various times—Maud's father when she was only 12 years old. She and her mother accompanied her father on many long sea voyages through the Mediterranean, straits of Magellan, around Cape Horn, among the West India islands, etc., etc. She has vivid and romantic recollections of her visits to all those places. Her mother was Caroline Virginia Katteltans of old German Knickerbocker ancestry.

Mrs. Gould was married very young and so missed of the education her aspiring and ardent nature craves. Though duties to her three interesting children and her environments have greatly hindered her attaining the heights her nature is capable of and demands, she is a most excellent test medium. But the clouds that hang more or less over all sensitives are clearing away and at no distant day I expect to see her a prominent and efficient worker—as she is now in a humble way—on the public rostrum with our most talented speakers."

TALMAGE AGAIN.

Talmage said in a recent interview in San Francisco: "Of course, while I give utterance to my belief, I do not judge those who think differently. I believe Ingersoll is sincere. He is honest in his belief—or disbelief."

For a truly artistic blatherskite commend us to Talmage. How long is it since he publicly stigmatized every Spiritualist and every medium in the world with all the epithets to be found in the vocabulary of theological billingsgate! Talmage's soul is like the typhoid bacillus on the point of a fly's proboscis and requires a magnifying power of three thousand diameters to see it. Still Talmage is not to be despised. He is merely a blatherskite. He comes in the order of time, and will work out his mission and pass on like all other excommunications on the intellectuality of mankind.

Envy is suppressed jealousy.

A NOBLE ACT.

Some broad minded humanitarian, whose name is withheld at his own request, has given the Truth Seeker, our New York contemporary, \$1,141 as a donation toward paying off the indebtedness of that paper. This is the quality of religion that pans out, as Phil D. Armour once put it, at 16 ounces to the pound. The Light of Truth believes in it and wishes the Truth Seeker more power and success.

All reform papers not "working" the reforms they pretend to espouse to build up personal pecuniary acquisitions, must be laboring under more or less of a load financially. Show us the rich reform publication and we will show you a Uriah Heep at the udder. It is impossible to get rich honestly fighting for reform, hence all journals worthy of the name are like the Truth Seeker, giving, giving, giving, with but mightily little in return.

A brave and noble Canadian put the New Time on its feet a while ago, so that that great magazine might continue the battle it is waging against the purse-proud, heartless and metallic majority. These are acts worthy of emulation.

A GREAT PAMPHLET.

Prof. Loveland's "Essay on Mediumship" is one of the strongest, most forceful and telling expositions of the science and uses of mediumship ever put before the people of this or any other country. Thousands who have read it so testify. Thousands who know nothing of it ought to procure a copy at once. We want this great pamphlet to reach ten thousand readers this winter. It is educative, uplifting, eloquent, and a solemn warning to those who misuse mediumship for pelf and gain.

TO ADVERTISERS.

Frank E. Morrison is the advertising representative of the Light of Truth with offices in Temple Court, telephone 1962 Cortlandt, New York City, and Boyce Building, telephone, Main-Express 217, Chicago, Ill., Lynn S. Abbott, manager Chicago office. Commercial advertising houses and persons desiring to use our columns will kindly communicate with Mr. Morrison.

TO PRESIDENTS AND SECRETARIES.

The Light of Truth is desirous of printing the pictures and brief sketches of presidents and secretaries of the various Spiritualist societies throughout the country. Will such officers kindly forward their photographs to this office for that purpose, together with data of their lives, etc.?

Read the announcement of the Bowles Pamphlets on another page. Mrs. Twing, the agent through whose instrumentality these intensely interesting and instructive writings are given, is an automatic medium, that is, her hand and arm obey the directive energy and intelligence of a totally distinct personality from her own. She may hold a conversation with you on the price of grapes while her hand is writing a disquisition on the dynamics of the universe. Her latest, "Golden Gleams from the Heavenly Lights," is a wonderful production.

A strange sight which many hundreds witnessed and marveled about took place in this city last week. It was a great big church with its doors actually wide open on four or five weekdays, one right after the other, and numerous people passing in and out. On inquiry it proved to be a convention of the W. C. T. U.

SHORT STOPS.

The man who looks before he leaps goes around.

Look over the premiums offered to new subscribers.

A just service to humanity can not be distasteful to a just Deity.

The man who knows it all generally gets the mule's hoof in the end.

It is remarkable how easily folks endure other people's adversities.

A young man wants to know what is the best protection against temptation. Cowardice.

The only way for a person to keep up a spotlessly moral reputation is to lie artistically and continuously.

Rev. B. Fay Mills has strated a free religious and ethical movement in Boston at the Hollis Street theater.

There is one possession left to a poor man on which death and the tax-gatherer can not levy—his last breath.

Is it possible that this kissing episode between Hobson and Miss Arnold would be considered a Benedict-Arnold affair had Hobson been married?

Its the man who pays his wife's millinery bills who can testify that a bird on the hat is worth two in the bush, yea, a whole bagfull in the bush.

The woman who marries a man to reform him is like the woman who practices building the fire with kerosene oil. Her funeral is simply a question of time.

More than 20,000,000 acres of land in the United States are owned by the aristocracy of England. The heirs of Viscount Scully own 3,000,000 acres in Illinois, Iowa, Kansas and Nebraska.

There will be fully as many thorns as roses in the N. S. A. bouquet which the people of Washington will smell of next week, but the president-editor combination must go.

The "voting kings" belonging to the Columbus police and fire departments are on the verge of mutiny over the "hold-up" of 3 per cent on their salaries to elect men to county offices this fall.

The other day a husband stolidly watched his wife die from a self-administered dose of poison because he thought her fate a deserved one for infidelity to her marriage vows taken a month previous. How he must have loved her.

Going to the N. S. A convention? Take a copy of Loveland's Essay on Mediumship with you. You will know a good deal less than you think you know after you have read it and will be in fine shape to work for the National Association.

New York city is maintaining free baths, free golf, and tennis grounds, free music, free museum and playgrounds, free zoological and botanic gardens, free parks, immense free libraries, and yet the awful bugaboo of Socialism is to the average voting king what a red rag is to a mad bull.

All the work of evil spirits, is it? Yes, sir. You believe in hell and a personal devil, do you? Yes, sir. You believe that the wicked go to hell and that that is their place of abode, do you? Yes, sir. Then how do the evil spirits get out of hell to communicate with and deceive mortals. No answer.

The First Church of Spiritual Unity of St. Louis, of which Professor W. F. Peck is the speaker, issues a neat monthly Bulletin pertaining to matters of church work. The first number for October shows the scope of the publication and is in all respects a worthy departure, and will prove a valuable adjunct to the work of the society.

The military council of Russia has its finger on the pulse of the czar's disarmament dodge. Seeing that the

field artillery is the weakest arm of the service, the military council urgently recommends the re-armament of the artillery with the latest type of quick-firing guns. France and this country are favored for the new supply of "peacemakers."

Our Swedish contemporary, Nya Tiden (The New Era) formerly Den Skandinaviske Spiritualisten, Miss Carrie Swenson, editor, comes to our table enlarged and beautified. Nya Tiden is published monthly at 248 Cedar avenue, Minneapolis, Minn., at 50 cents a year. It represents Spiritualism amongst the Scandinavian population of the northwest and has a wide field.

"Religion is Dying Out." "Blatant Infidelity Prevails Throughout the Land." "Sectarianism the Curse." "Fifty Millions of Our People Hostile or Indifferent to the Church." "There Must Be Union or Ruin." Such are the subheads to a "few remarks" by Rev. Dr. Benjamin F. De Costa, one of New York's leading clergymen, a week or two ago.

Another vent in the industrial Vesuvius has broken through at Pana, Ills., where a gang of cormorants operating coal mines had imported a lot of negroes to take the places of striking employees. For once the executive of a state puts his foot on the demands of corporations for protection to their "property," the governor of Illinois having ordered troops to Pana to protect the lives of citizens and their property, but under no consideration to assist the mine owners to operate their mines with imported labor.

The peace commission will fare slightly different from the Prince of Peace, who when on earth had not where to lay his head at times. Mr. Day's fee will be \$25,000, Reid will receive a similar amount, and Moore, formerly assistant secretary of state, will receive \$20,000. The three United States senators on the commission will each receive \$150 a day as spending money in lieu of salaries. The commission will be absent ninety days. And the sum of \$250,000 has been set apart for expenses of the commission.

ONE DAY.

One day, dear heart, it may be far or near.
Perhaps at early morn or closing night,
Some calling voice will faintly catch my ear,
And rouse within a strangely dread delight.

And friends will ask, perchance with quivering lips,
The meaning of the half-caught stifled moan,
And I shall long for touch of finger-tips,
Some loving hand to warmly clasp my own.

Perhaps in my distress you'll not be near,
The snow may lie between us cold and white;
The voice I love so much I may not hear,
Unless in spirit whispers through the night.

Death never comes for naught, and I shall die—
One day it will be so—it comes to all;
And will you, listening, hear my faintest cry,
Returning answer to my feeblest call?

Another's hand may gently stroke my hair,
And close my weary eyes while life endures,
But O, my soul shall wander everywhere
With longing, ceaseless cry in search of yours!

Then, if the first you go the way alone,
Will you not waiting, listening ever be?
And when you hear the old, familiar tone
Along in heaven's morning, come to me?
—Edward William Dutcher.

MEMORIAL
TO THE FIFTIETH ANNIVERSARY OF
MODERN SPIRITUALISM.

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth, with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.



THE ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

NUMBER XXV.

By Moses Hull.

Our last finished the discussion of the mediumship of John the Baptist. We will next examine something of the work of one who was perhaps the greatest medium this world ever knew. I now refer to

THE MEDIUMSHIP OF JESUS.

That Jesus was a medium, nothing more, nothing less; and that his mediumship partook of all the elements which go to make up mediumship today is easily proved.

The only way to deny this, is either to deny that such a person as Jesus ever existed, or, on the other hand, to make him a God.

That Jesus existed is now too positively proved to admit of denial. It is true that many legends have gathered about his history, but it is not necessary in sweeping them away to sweep Jesus off the stage of action. We should "sever the chaff from the wheat."

The idea that he was a God, is too plainly disproved by the evidences to the contrary, to give it a passing thought.

It is true he is called in the Bible many times the Son of God. So, we are all called sons and daughters of God. In II Cor. vi, 17, 18 Paul says:

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In all the following texts of Scripture—texts I have not the time or space to quote, the people are called the sons of God.

Gal. iv, 5; Heb. ii, 10; xii, 7, 8; Hos. i, 10; John i, 12; Rom. viii, 14, 17; Phil. ii, 15, John iii, 1, 2.

In many places where our Bible calls Jesus the Son of God, the Revised Version very properly takes out these words and replaces them by the words servant of God. See Acts iii, 13; iv, 27, 30.

All this was not necessary to prove the mediumship of Jesus, but I felt it necessary to take away the objection that Jesus was in some more mysterious way connected with the Deity than are others.

Jesus was by birth the son of man, but by his resurrection from the dead, (the Greek reads out of the dead,) he became the Son of God. Paul says in Rom. 1, 3, 4:

"Concerning his Son, Jesus Christ, our Lord, which was made of the seed of David, according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Here it is by the resurrection out of the dead that he became a Son of God. In that way, and in that sense, we shall all become the sons of God.

Jesus says of all those who are raised from (out of) the dead, "Neither can they die any more for they are equal unto the angels and are the children of God, being the children of the resurrection." Luke xx, 36.

Jesus' development undoubtedly took place at his baptism. I will here say, baptism in Bible times was always for the purpose of the development of mediumship. Possibly a few words in proof of that may be necessary before I say anything about the proofs of Jesus' development.

In the first place, John baptized on purpose to watch the development of Jesus. He says:

"And I knew him not, but that he should be made manifest to Israel, therefore am I come, baptizing with water. And John bare record saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water. The same said unto me, upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." John i, 31-34.

In Acts ii, 37, 39, the record says:

"Now when they heard this they were pricked in their hearts and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This text is generally quoted wrong, these people are represented as asking what shall we do to be saved? It does not say so, they were not inquiring after salvation at all. They had witnessed certain wonderful manifestations; and asked what they should do to get the power there manifested. Then Peter tells them to be baptized and they should receive the gift of the Holy Ghost, that is, mediumship, for the promise was to them and their children, and all that were afar off. The promise to which Peter refers is one to which he had referred in Verses 16 and 18. The pouring out of the spirit upon all flesh, enabling them to do wonderful things.

Acts xix, 5-6, says: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them and they spake with tongues and prophesied."

Here baptism and the laying on of hands imparted to them a mediumship, which enabled them to speak foreign languages and prophesy.

This permits us to return to the baptism and development of Jesus.

Matt. iii, 15, 17 says: "And Jesus answering him said, unto him, suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

This text is generally misunderstood if not misread. Comments on this generally lead the hearer or reader to understand that, had he been there, he would have seen not only a

God baptized, but he would have seen a trap door opened in heaven, and God's spirit assume the shape of a bird and fly down and light upon Jesus; besides that, he would have heard a voice calling down through the opening in the heavens informing the people that the young man who had just been baptized is my Son.

When I have told audiences that if they had been there they would have seen a man baptized and nothing more, that there were no doves lighting on him, nor was there any voice that others than clairaudients could have heard, and that the voice heard alone by Jesus and John saying this is my Son, did not refer to Jesus, they look at me much as if they would inquire when I escaped from the lunatic asylum. Yet the interpretation I give is the true one. John and Jesus were the only ones who saw the spirit or heard the voice.

I have found that John was a medium, I also quoted John i, 32, where he says:

"And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him."

This is all the proof we have, that even John, the medium, saw the spirit. Matt. iii, 16 says, Lo, the heavens were opened unto him, Jesus—not the multitude. This is an expression signifying that his spiritual faculties were at that time opened. "And he," Jesus, not the multitude, "saw the Spirit descending like a dove." This text says nothing of any spirit that looked like a dove, it says: "Its descent was like the descent of a dove."

Who has not seen doves descend? As you have seen doves descend, so Jesus saw the spirit descend. Jesus heard the voice which says to him, "This is my beloved Son in whom I am well pleased."

Jesus is in several places called the Son of God, but I do not think this is one of them.

[To be Continued.]

FLASHES OF WISDOM

FROM PROF. G. D. HERRON'S WRITINGS.

Selected by Eltweed Pomeroy.

There is nothing which the vested interests of conservative protestantism resents so much as the kingdom of God, which is the Brotherhood of Man.

There is more vital faith in much of the scepticism and heresy of our day than in a great deal of what we call orthodoxy. There is more hunger for righteousness in the unrest that is slowly gathering into mighty storms on the horizon of human hope than in the self-satisfaction and religious complacency of the church.

Much of what we call Christianity is no less than an aristocratic and shameless pauperism, thriving on the wealth of sacrifice inherited from the past, resting in high-priced pews and fashionable residences, cunningly squeezing a luxurious living out of humanity, and superciliously labeling as charity the appeals made to serve the humanity that supports it. It is the victorious forces of time that the church worships—prudence, thrift, respectability, reputation, culture—while it is practically infidel to the Christian gospel.

Our social system, even where it is churchly, is not Christian, but respectable paganism, galvanized with Christianity.

Buying and selling, work and wages must be converted into divine sacraments of human fellowship. The fate of Christianity itself is at stake in meeting the problems of society and finance.

It is essential atheism, it is to worship a powerless god and believe in a dead Christ to presume that our industrial system, with its poverty and wealth, its war and want, its inequality of distribution, can endure.

Why, in the name of reason and righteousness, can not a man be as fertile and energetic in doing business for righteousness sake as in doing business for his own sake.

There is a feeling abroad in the world that rivalry and distrust, competition and covetousness, are not the natural, but the unnatural condition of human society. Men were made to stand together. Social separation is disruption, damnation and death. Without brotherhood, man can not endure life nor its conflict. Anything that keeps men apart is the work of an enemy to humanity.

It is the separation of the educated from the ignorant, the rich from the poor, that makes money a root of social evil. All social caste, however ancient and proud, is pagan and evil.

All prophecy and revelation, the purest statesmanship and best political wisdom, the noblest philosophy and most undefiled religion, have all had this vision of a new earth wherein dwelleth righteousness as their inspiration.

We live in a time of unbelief—not unbelief in the existence of God, but unbelief in the fact of religion, but unbelief in the practicability of righteousness.

The cataloging of God's attributes as the symbol of Christian faith is a triumph of heathen philosophy. Orthodox symbols are often the refuge of the most substantial atheism, the most godless covetousness and impudent infidelity. Christianity must be lifted out of the realm of metaphysics and put down again in the realm of morals. The seat of religious judgment must shift from opinion to character.

There is a vast deal of modern benevolence, flattering indeed to a world won church, which is nothing less than a hard-hearted apology for cruelty, extortion and robbery.—The Coming Nation.

LONGFELLOW AND HORACE GREELEY SPIRITUALISTS.

To the Editor: In the Light of Truth of August 27, 1898, you give the names of "Prominent Spiritualists." I do not find the names of Horace Greeley and the poet Henry W. Longfellow. I have always understood that Mr. Greeley was a Spiritualist, and I am positive that Mr. Longfellow was, for I have a friend who has attended many a seance with him, and to whom he has materialized since he passed out. Then there is Mrs. Hooker, a sister of the late Henry Ward Beecher, who was or is a Spiritualist. I do not know if she is living at the present time. I take pleasure in giving you these three names, as they are of very prominent people. Yours truly,

O. ELIOT SIMMONS.
Boston, Mass.

SPIRITUALISM AS VIEWED BY REV. D. W. MOFFAT, D. D., H. V. SWERINGEN, A. M., M. D., and L. O. HULL. 20 cents.

MISCELLANEOUS.

A SURPRISE! RUSSIA PROPOSES
AN INTERNATIONAL PEACE
CONFERENCE.

"It remained," says the Christian Register, "for a Romanoff to close the century with a candid and genuine plea for a lightening of the enormous load of militarism that is slowly but surely crushing Europe back into the Middle Ages. The communique issued by Czar Nicholas II, suggesting a conference of the powers to consider some concerted plan to secure the peace of the world, created a feeling of surprise almost amounting to consternation in several European cabinets. It was almost beyond comprehension that the chief of the greatest military power in Europe should raise his voice on behalf of the millions who are but so many inanimate parts in the vast mechanism of perpetual war—the Jugernaut that crushes the blood of Europe out of her heart, the grim monster whose dark and sinister shadow stretches across the continent, and whose name is Armed Peace. The issuance of the word of the czar, however, was attended by every indication of sincerity; and a thought of the millennium has flashed through the soul of the Old World.

"The youthful Nicholas represents the extreme doctrine of despotic government. He is the autocrat of all the Russias. His ancestors have fought the battle of imperialism. Now he steps forward as the advocate of universal peace. But, great as the surprise is, we remember that Alexander II, in the exercise of his autocratic will, emancipated the serfs even before the slaves were freed in the United States. These things show how the sentiments of a practical Christianity are working in all places, high and low. When those who really have power put their heads and hearts together for the good of the world, a moral change may take place as dramatic as any of the recent triumphs of physical science."

THE TEXT.

The text of the note sent to the powers by Nicholas II is as follows:

"The maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all nations present themselves in existing conditions to the whole world as an ideal toward which the endeavors of all governments should be directed. The humanitarian and magnanimous ideas of his majesty, the emperor, my august master, have been won over to this view in the conviction that this lofty aim is in conformity with the most essential interests and legitimate views of all the powers; and the imperial government thinks the present moment would be very favorable to seeking the means.

"International discussion is the most effectual means of insuring all peoples' benefit—a real durable peace; above all, putting an end to the progressive development of the present armaments.

"In the course of the last 20 years the longing for general appeasement has grown especially pronounced in the consciences of civilized nations, and the preservation of peace has been put forward as an object of international policy. It is in its name that the great states have concluded among themselves powerful alliances.

"It is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces, and still continue to increase them without shrinking from any sacrifice.

"Nevertheless all these efforts have

not yet been able to bring about the beneficial result desired—pacification.

"The financial charges following the upward march strike at the very root of public prosperity. The intellectual and physical strength of the nations' labor and capital are mostly diverted from their natural application, and are unproductively consumed. Hundreds of millions are devoted to acquiring terrible engines of destruction which, though today regarded as the last work of science, are destined tomorrow to lose all their value in consequence of some fresh discovery in the same field. National culture, economic progress, and the production of wealth are either paralyzed or checked in development. Moreover, in proportion as the armaments of each power increase, they less and less fulfil the object the governments have set before themselves.

"The economic crisis, due in great part to the system of armaments' outrance, and the continual danger which lies in this massing of war material is transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing.

"To put an end to these incessant armaments, and to seek the means of warding off the calamities which are threatening the world—such is the supreme duty today imposed upon all states.

"Filled with this idea, his majesty has been pleased to command me to propose to all governments whose representatives are accredited to the imperial court the assembling of a conference which shall occupy itself with this grave problem.

"This conference will be, by the help of God, a happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all states sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would at the same time cement their agreement by a corporate consecration of the principles of equity and right, whereupon rest the security of states and the welfare of peoples."

These are wise and timely words. The proposed conference may do much. If it does little, it must open the way toward light in some fair tomorrow. It is the dawn opening toward the day of arbitration and peace.

But a few days ago word came over the ocean that the czar had sent to Italy asking Eusapia Paladino to come to his palace in St. Petersburg as a medium. The "inner light" was growing in his soul. What possible connection between this proposed visit of a psychic, and this wise proposal for a European peace conference?

"We see but half the causes of our deeds. Seeking them wholly in the outer world. Unconscious of the spirit world. Which sows in us the germs Of pure and world-wide purposes."

G. B. S.

PRACTICAL BROTHERHOOD WORK

Katharine A. Tingley, president of the International Brotherhood league, is now turning her energy toward getting up relief expeditions to Cuba and the Philippine islands. The league has branches established in all the principal cities of America, where medicines, foods and supplies are solicited and shipped to the New York headquarters at No. 144 Madison avenue. President McKinley was very favorably impressed with the Brotherhood league's work at Montauk, and has promised Mrs. Tingley every possible assistance.

The crimes that go unpunished would make a far greater record than those found on court registers.

DID I HYPNOTIZE THAT FLY?

Editor Light of Truth: I read in the last issue of your paper that chickens could be hypnotized. If chickens, why not other winged and unwinged forms of life?

Let me relate: A few days since I took a stroll to the outskirts of this city. Upon the bank of a small stream (being alone), I sat down upon the grass in the shade of some trees to let my mind rove whithersoever it would. Soon I noticed a fly—not a house-fly, it was larger; not a blow-fly, it was not as large—resting upon my hand. I centered my mind on it, examined its wings, body, head, legs, etc. I reached out near by and picked the upper part of a timothy stalk of grass. In pinching it off I left a quarter of an inch of the outside covering of the stalk on the end, which made a soft like brush. I moved the stalk slowly over, but gradually, near to the fly. As I neared it, it jumped from one point to another on my hand. At last I touched its wing with the point of the soft brush, when it would make a few short moves. Then it permitted me to hold the brush upon its wing. Soon it permitted me to gently stroke its wing without moving. And I thoroughly brushed that fly's wings all over, then its entire body, and then its head.

It flattened down on my hand and seemed to enjoy the, to it, strange operation and seemed pleased with its new acquaintance. After I had quit brushing it and was also enjoying myself with many curious thoughts of my new friend and acquaintance, I was amused to see it suddenly whirl around with its head toward the end of the straw, as if to say: "Why don't you brush me more?" C. CHAMPION.

Indianapolis, Ind.

OBITUARY NOTICE.

Captain William H. Churchill, a retired sea captain and an old and respected citizen of Somerville, Mass., passed to the higher life Friday, September 23, in the 66th year of his age. Captain Churchill was a true and consistent Spiritualist and a friend and defender of mediums. He was interested in all the vital questions of the hour and in all reforms whose object was the betterment of humanity. His summer home was at Lake Sunapee, and for several years he was connected with the Spiritualist camp meetings held at that place. He had many friends among the old time workers who will learn with regret of his passing out, and the Spiritualists in general who annually gather on the shores of that beautiful lake will miss his kindly and genial presence. The funeral service was conducted by Mrs. N. J. Willis of Cambridge, and was very beautiful and impressive. Our arisen brother has already been able through her organism to testify to the truth of the immortality of the spirit and its ability to communicate with those still on the earth plane. She saw him as a glorified soul and received and gave to us his message. The Spiritual songs were feelingly rendered by Mrs. B. F. and Miss Hattie Bailey.

On Monday, September 27, the body was cremated at Forest Hills, Boston. J. D. C.

Mr. Willard J. Hull is now sole editor of the Light of Truth since the retirement of Mr. Melchers. Mr. Hull is an able writer and speaker, and we hope will make the Light of Truth boom.—Religio-Philosophical Journal.

THE USES OF WOMAN'S BEAUTY—By Miles M. Dawson. Prices, 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

John Slater is in Washington, D. C., holding crowded meetings.

Mrs. M. J. Crilly's address is No. 3 Grantham street, Allegheny, Pa.

Mrs. Jennie Hagan Jackson has been speaking at Stafford Springs, Conn.

Prof. W. F. Peck's permanent address is 3005 Magazine street, St. Louis, Mo.

Mrs. Josephine Ropp now resides 1414 E. Washington street, Indianapolis, Ind.

Mrs. C. L. V. Richmond resumed her ministry in Washington, D. C., last Sunday.

Frank T. Ripley has been lecturing and giving messages at Baraboo, Wis., in the Unitarian church.

The Maine State Spiritualist Association held their annual meeting at Augusta October 5 and 6.

Mrs. M. Klein is serving the First Spiritualist society of South Bend, Ind., for the month of October.

Hatfield Pettibone and wife are in Decatur, Ill. They have been doing good work in Chicago.—Corr.

D. A. Herrick and C. H. Figuers are laboring jointly at the Diamond Street Spiritual Hall, Allegheny, Pa.

Mrs. Kate R. Stiles spoke and gave messages for the First Society of Spiritualists of New York city on the 2d inst.

Augustus Day, for years an active Spiritualist of Detroit, passed away September 22 in his seventy-seventh year.

Mrs. J. W. Kratz is holding services every Sunday at 8 p. m. in Handel Building, Room 518, Randolph street, Chicago.

Mr. Louis Freedman, a magnetic healer of ability and good repute, has been operating successfully in Buffalo, N. Y.

Mr. and Mrs. E. W. Sprague gave three instructive lectures on Spiritualism to appreciative audiences at Dansville, Mich.

The First Association of Spiritualists of Philadelphia meet in their new hall at Girard avenue and Thirteenth street. W. J. Colville regular speaker.

Miss Blanche Hazel Brainard, Lowell's maiden medium, is to have charge of the meetings at Cadet hall, Lynn, both afternoon and evening, the three first Sundays in October.

Harrison D. Barrett spoke in Springfield, Mass., for the First Spiritualist Ladies' Aid Society October 1 and 8. Mrs. Tillie U. Reynolds speaks there the remainder of the month.

Harmony Grove, Escondido, Cal., campmeeting opened August 14 and closed the 28. The meeting closed with a notable increase in attendance. Mrs. M. L. Peck, secretary.

Charles H. Schull of Allen Co., Md., and Miss Ada Wentworth of Hicksville, O., were made husband and wife by F. D. Dunakin at Cecil, O., on the 24th ult. Both are prominent Spiritualists.

The Spiritualist association of Marshalltown, Ia., elected the following officers: President, F. H. Holsclaw of Marion township; secretary, Miss Mabel Dewey; treasurer, Mart Beeson of Albion.

Our Texas contemporary, The Dawning Light, indorses Mrs. Thedford of Ft. Worth as an unquestioned materializing medium who submits to some of the most exacting tests.

Mrs. M. H. Cowan of Syracuse, N. Y., an energetic and whole souled teacher of social economic and psychics, has a class in psychic studies which meets regularly in parlor 29, Empire House, Syracuse. Mrs. Cowan is also prominently identified with the labor movement.

D. F. Webber writes from Charlotte, Mich.: Mr. E. W. Sprague has been with us two evenings, and I think has sown seed that will germinate and produce its legitimate fruit in due time. The plain and forceful manner in which he illustrated the beautiful truth of Spiritualism was comforting and logical.

Lucetta J. Curtis has issued a course of lessons on the higher development of self. The lessons are: "Intuition, and How to Become Conscious of It;" "Vibration;" "The Rhythm of Movement;" "Law of Attraction;" "Trusting Self;" "Spirit of Repose;" "Mental Suggestion;" "Sex the Foundation of All."

I understand that Dr. Hicks is here teaching occultism—with perhaps a sprinkling of Spiritualism—and healing the sick. I can vouch for his qualifications as a healer, from personal experience, and few men have reached deeper or soared higher in spiritual dynamics than Dr. W. W. Hicks—Lyman C. Howe, Toronto, Canada, Oct. 5.

The Spiritual society of Buffalo had the pleasure of listening to our able sister, Mrs. S. Augusta Armstrong, Sunday, September 25, at our afternoon and evening meetings. Her address, "Keep the Beacon Lights Turning," is a touching and earnest appeal to all for earnest work. Our society is starting out well in its winter's labors, and we hope to bring comfort to many along the way.

Mrs. Estelle Howes Bartlett is in Hornellsville, N. Y., where she resumes her Spiritual work, visiting on her return home Belmont, Friendship, Bolivar, Hindsale and Olean; places where she has scattered the crumbs of Spiritual thought and knowledge for several years. Private sittings and parlor talks will be her line of work, and will be pleased to meet many of her former patrons. Address Hornellsville, N. Y.

The First society of Rosicrucians met in their conference room, 810 Masonic Temple Building, Sunday, October 2, J. C. F. Grumbine lecturing upon "Some Recent Results of Psychical Research" and "Hypnotism." It rained all day, therefore the audiences were not large. As the society is able to maintain its services it was encouraged by those who took part in the service. Miss Nellie L. Follett, secretary.

Julia Steelman Mitchell is now permanently located at 2328 Hartzell avenue, North Evanston, Ills. She has open dates for '98 and '99. Would hear from societies desiring a good speaker and first-class test medium. Will engage with a body of scientists seeking to learn of psychic phenomena. To the people of Chicago and vicinity will engage to give private seances to skeptics or investigators. Terms made known by addressing as above.

P. Miller writes: The Spiritual Association of Dunkirk, Indiana, called their annual meeting for the purpose of electing new officers for the coming year, which takes effect September 30, 1898. All other business was transacted connected with the Association. The following are the names of officers nominated and elected: Barney Leitz, president; Goal Payton vice president; Peter Miller, secretary; Edwin Hoover, treasurer; William G. Fague, James McGee and Simon Kittle, trustees.

Prof. W. F. Peck writes from St. Louis under date of the 3d inst.: We inaugurated our new movement last night with fine prospects. A large audience was in attendance. Judge Portis, a prominent legal gentleman and a pioneer Spiritualist, delivered the inauguration and installation speech. I followed with a 40-minute talk upon "The Objects and Missions of Our Church." Much interest was manifested, and quite a number of new members were added to our list. We have every reason to believe that our "new departure" will prove a success, and the wisdom of settling speakers and adopting more systematic methods of work will be demonstrated in St. Louis by the results.

Mrs. L. Abbot writes: On September 25 Mrs. Hatfield Pettibone gave tests at 77 Thirty-first street, Chicago, Illinois. It was announced the Sunday previous that she would be there, consequently the hall was packed with investigators, seeking the truth. They were liberally rewarded, for almost every person in that audience received a test, and they were (clinchers). Every test given that evening was fully recognized, and I can safely state she gave over one hundred and fifty. The rapidity in the way she gave them was wonderful, and I only hope that other societies will secure her services. They will witness phenomena that are truly wonderful. Mr. and Mrs. Hatfield Pettibone's address is 3127 Wabash avenue, Chicago, Ills.

Mrs. S. Augusta Armstrong of Buffalo, N. Y., received a large and select party of friends at her pleasant home Tuesday evening, September 27, the guest of honor being Mr. E. W. Wallis of England, who entertained the company with a short address upon the "Philosophy of Spiritual Gifts," followed by psychometric readings, all of which was highly appreciated. With the music, the perfume of potted plants and a profusion of cut flowers, interspersed with the ever beautiful Stars and Stripes, a Cuban flag, the flag of Great Britain, with many others, is it any wonder that inspiration pure and true came with ease and eloquence from the speaker's lips? May he ever have such beautiful surroundings along his path of life is the earnest wish of your correspondent.

AN EMINENT PSYCHIC IN COLUMBUS.

Senor de Ovies, delegate to the Egyptian order of Bhagarat-Gita and master of the "Esoteric Brotherhood of 80," is in Columbus to open a court and give practical instruction on psychology, not as the science of the mind but of the soul. Both court and council will be locally governed by officers appointed from his pupils in Columbus, and both societies shall be known as the Columbus Court of the Bhagarat-Gita and "Esoteric Brotherhood of 80," Columbus branch.

Certificates will be given to the member sealed and signed and the brothers and sisters will be admitted to any court they may visit in America and Canada. The teachings will be meditation, concentration, hypnotism, science of breathing, psychic vision, character reading and every other development in spiritual perception.

Every person who is honest and pure will be accepted for membership of the Bhagarat-Gita—the Brotherhood is for very advanced pupils only.

Senor de Ovies is located at 48 West Gay street and all interested in the practical teaching and demonstration of psychical and spiritual faculties ought to take advantage of Senor de Ovies' presence in the city. He will demonstrate what he teaches.

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LAKE HELEN CAMPMETING.

The next session of the Southern Cassadaga campmeeting at Lake Helen, Florida, will begin the first Sunday in February, 1899, and continue through the month, ending the first Sunday in March. Those who desire to go from the New England states, New York, etc., will find cheaper transportation to go with Dr. H. A. Budington's excursions by water from New York to Jacksonville, thence by rail or on St. John's river to Lake Helen. Mr. Budington's first excursion will leave New York city about Nov. 1st. Later excursions conducted by him will leave about Dec. 1st, Jan. 1st and Feb. 1st, 1899. Write him for prices and all information desired. Inclosing 4 cents in stamps for circulars, etc., at 91 Sherman St., Springfield, Mass.

A debate will be held at Cedarvale, Kan., Nov. 2, 3, 4 and 5, between Moses Hull and Rev. Popplewell of the Christian church. Question for debate is "Resolved, That the Bible, reason and history sustain Modern Spiritualism in all its phases." Everybody is invited and urged to attend this discussion.

RESIGNS LUCRATIVE POSITION TO PRACTICE MAGNETIC HEALING.

Mr. A. H. Waitt, for eleven years cashier of the First National bank of Storm Lake, Ia., has tendered his resignation to engage, as he puts it, "in the more honorable and useful occupation of a magnetic healer." The Buena Vista Vidette of Sept. 30th speaks very highly of Mr. Waitt and his standing among the business men of Storm Lake. As soon as he can close up his personal affairs Mr. Waitt will remove his family to Minneapolis, Minn., where he intends to locate for his new field of labor. He has had much and valuable experience in the blessed calling of the healing art and will altogether likely prove a valuable acquisition to this vitally important field of Spiritualism.

TORONTO DOINGS.

I came here last Saturday to commence a month's work, and found Maggie Waite had pre-empted the territory. She came unannounced and surprised the Torontonians by announcing her intention of conducting meetings independently, perhaps all winter! The society that had engaged me waited on her and arranged to unite forces and hold joint meetings. Hence last Sunday eve St. George's hall was packed to the doors, all the standing room occupied and many turned away for want of standing room. I shall not have so much to do and the responsibility is divided. A half-hour lecture, followed by 40 minutes of "tests" makes a full session, and those who want lectures get them, and tests ditto.

LYMAN C. HOWE.

NATIONAL SPIRITUAL LYCEUM ASSOCIATION.

The annual meeting of the National Spiritual Lyceum association will be held in Masonic hall, Washington, D. C., Friday, Oct. 21, 1898. It is hoped there will be a large representation of Lyceum workers in attendance. It has been arranged for the Y. P. S. U. to hold a short session early in the afternoon.

It is expected there will be an entertainment under the auspices of the Lyceum in the evening.

J. B. HATCH, JR.,
National Conductor.MATTIE E. HULL,
National Secretary.

"A DREAM."

Written by Mrs. Charles F. Miller, Philadelphia, for Light of Truth.

Last night I dreamt of Paradise;
No golden stairs I climbed;
No downy wings were handed me—
All gold and silver lined.

No book of life was open wide
To prove my life a sin—
No Peter, with his golden keys,
Was there to let me in.

No shining crown or fairy harp
Was there for me designed—
Not even one sweet sainted guide
Was there to me assigned.

But sweet gauzed figures welcomed me—
As living pictures come and go;
While music, as from unseen hands,
Played an anthem soft and low.

Familiar faces drew so near
That I might kiss them as they passed;
And hear them hup my name once more—
In my dream, "too sweet to last."

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE ON THOSE APPERTAINING TO THE CASE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—There is a discrepancy in the accounts of the spiritual spheres pertaining to their distances from the earth plane, and distances from each other, some giving the distance of the first sphere at 100 miles and others place it at 500 miles from the earth. What is the best authenticated statement?—A. H. Nicholas.

Answer.—It is difficult to measure these spheres by distances in miles, for the same sphere might rest on the earth plane at some points and be several miles away at another. Though in general they hold certain distances as so many belts, but this too varies according to geographical position, a higher often cutting through a lower to create an opening for the admission of spirits traveling on foot, as it were. According to law spirits reach their sphere by evolution and hardly notice the change. Those passing out from earth are wafted thence while still unconscious; many are helped or carried by friends belonging to their spheres, though the large majority remain on the earth plane. But in traveling from one sphere to another it is like going up the mountain sides and attaining higher realms, with hardly any cognition of the incline. The spheres run into each other so beautifully and gracefully that it seems a mystery to one who tries to outline them geographically—though this will undoubtedly be done some day for the benefit of mortals, and you will have as accurate a map of the spirit world as you have of your own. As to making a computation by miles, the guesses are rather extravagant. Because great there is no use to make it greater in extent. Your atmosphere is a necessary part of the building in the spirit world, and you will have to keep within its radius to have anchorage. The highest may rest on the outermost line, so far as material calculation goes, but there is sufficient beyond it to support a sphere of spirits. Beyond that are highways through the ether to island spheres, held by material accumulations never belonging to planets or ever known to man. These in turn are connected with the higher realms of other planets. But to reach beyond his own planet man must unfold through all that belongs to it, and this requires thousands of years to achieve. And there is sufficient to learn and enjoy in the spheres belonging to his own planet that other thousands are sometimes required to learn all that is worth knowing. An unfinished book called the Land of the Light gives a description of these states, and which may be given to the public some day.

Question.—Why this struggle for freedom and why are so many held in bondage?—Psychic Student.

Answer.—The struggle for freedom is as natural as the law of self-preservation, but the holding in bondage of so many is a law of the spirit world to curb human pride. Freedom run riot is pride—a perversion of the original in time past and still going on today. Men are prone to overreach themselves in prosperity. The effect is degradation—either for themselves or their progeny, through whom they live on to the third and fourth generation. What these suffer or enjoy the

parents do; and if they deserve humiliation they will get it sooner or later. We can not escape our destiny. Men may not be seen by mortals, but they are seen by their contemporaries—those with whom they cohered in the past. Pride will come to a fall, and in the presence of those whom they aggravated by it, or on whom they looked down, treated with disdain, etc. Thus we not only live our earth life over again through our progeny, but surrounded by all the past and its people. We should therefore prepare for the future as we would for a new born child. We need all the comfort we can get, and good deeds, unselfish acts, pure thoughts—justice—prepares the way. Pride is an effect of wrong acts, and manifests as independence, resisting sympathy, contemptuousness towards inferiors in worldly possessions or positions, and arrogance generally. It also has side branches in the form of vanity, conceit, vainglory, self-righteousness and self-sufficiency; but none are so baneful as malice or viciousness. These are pride gone to seed, and effects of temporary power misused. If not dethroned cancer and other vicious blood diseases arise. The victim poisons himself; and the wrong done to others in the interval is met by humiliations in spirit as stated. Destiny is but cause and effect, and the causes laid will grow into effects compatible therewith. Pride is the most generally prevailing evil among humanity—in many cases an effect of heredity. Of course such are undergoing the needed cure as imposed by the spirit world, but the originators of this pride are undergoing the same trials and sufferings with their progeny by rapport, obsession and sympathy—all equal to incarnation, and all as alive to the fact as their mortal friends are. So don't think you are the only sufferer. The parent gets his share of it, and often in larger proportion for causing innocence to suffer. But if all submit quietly to their duty and trust in a higher power for justice, all will come right in the end.

Question.—Is it an advantage to pass away from earth in childhood?—A. H. N.

Answer.—Is it an advantage to the peach to be plucked before it is ripe? So it is with the human soul. You may also compare it to a nut whose shell sticks to the kernel in every growth. So the body sticks to the soul kernel and holds it to earth, whether it pertains to infancy in physical growth or moral development. An unripened soul always clings to matter; or better said, is held a prisoner by matter. It is still material. But there are instances where infants have been released by great suffering before death. This more or less breaks the bonds of materiality, for the soul, however immature, struggles against pain, and this struggle loosens it from its material shell. In like manner adults may be released—if they need it on account of a past sensual life, but modified by an unselfish one, or by good and noble deeds, as is the case with engineers on locomotives and steamers—men whose lives are one of suffering, and who resort to intoxicants as stimulants. Of course, there are like cases in other walks of life—exhaustion being caused by overwork, and stimulants are resorted to for relief. But the work often neutralizes this, though it is also overdone or becomes a bad habit. But pain is always an indication of an unripened soul or spirit. It is the purifier in parts. And as man undergoes much pain in life it can not be an advantage to pass away in childhood. While they are cared for in a way not understood by mankind, nor possible of explaining—nor believed if it were—it is well for man to live as long as possible. The

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NEWS OF THE WEEK

Yellow fever is epidemic in Mississippi.

Woman suffragists will meet in annual convention at Cincinnati October 18-20.

The Iowa Equal Suffrage association will hold its annual meeting at Council Bluffs, Wednesday, Oct. 19th.

A serious Indian outbreak occurred last week in Northern Minnesota and great slaughter of troops is reported.

A great flood visited the southeast Atlantic coast, destroying more than a hundred lives in Georgia and Florida.

Henry George, son of the single tax advocate, was nominated by the independent Democrats of New York for governor.

Bertha Beilstein shot and killed her mother and then fatally shot herself at Pittsburg. Supposed to be temporarily insane.

The battleship Illinois was launched from the Newport News yard on the 4th inst. Experts consider her the most powerful warship afloat.

Mrs. Nancy Guilford, charged with causing the death of Emma Gill, the dismembered remains of whom were found at Bridgeport, Ct., has been arrested in London.

The twenty-fifth annual convention of the State W. C. T. U. was held in this city last week. It was the largest convention ever held in Ohio of the kind, 500 delegates being present.

Gen. Boynton testified before the war investigating commission that more food was wasted at Camp Thomas in a day than the Union army had during the entire time of the siege of Chattanooga during the civil war.

A cable dispatch says that the extraordinary record 40.8 miles an hour was made at the trial of the torpedo boat destroyer "Hai Lung," just built at Ebing, Germany, for the Chinese government.

U. S. Senator Quay, his son and another man were arrested on charges of conspiracy and fraudulent use of other people's money, brought against them by the receiver of a defunct bank in Philadelphia. The men were released on bail.

Mrs. L. L. Williams of Morrice, Mich., poisoned two of her children and then cut her own throat. She declared that the children would be in heaven and she herself in hell. The woman has lately been carried away by a "religious revival" craze.

Advices from Russia point to an acute economic crisis and probably a wheat famine during the coming winter. The crops in northern and central Russia are a complete failure and what was thought to be a record harvest in south Russia proves to be a harvest far below the average.

A proposition is being considered to call at Chicago a convention or congress on the subject of the Nicaragua interoceanic canal. The object of the convention is to secure legislation by the United States congress to the end that the canal may be constructed, controlled, and operated under the authority of the United States.

Mrs. Harriet E. Beach-Rogers, wife of Henry Richardson Rogers, fake medium, has been adjudged incompetent to manage her affairs. Prior to her marriage to Rogers, the respondent was the widow of Alfred F. Beach, editor of the Scientific American. The property left by him was said to amount to over a million dollars.

It is announced that the pope has ordered the papal nuncio at Paris to request the clergy and clerical organs to discontinue their opposition to a revision of the Dreyfus case. As the jesuits have been instigating the most violent and virulent opposition toward revision of the case, this is taken as a blow for them from the vatican.

Inspector Roan of the Hocking coal district, commenting on the general prospects for the year said he did not see what was to be done for the miners. He sees nothing ahead save a hard year. The prospects are that the output of coal this year will be but one-half of what it was last year. There is little else for the men to do in the valley and the only way in which they can be relieved is by moving away and this many of them are not able to do.

Letters to the Cuban junta in New York state that the condition of the army and of the rural population in Cuba is now worse than even during the continuance of the war. An extract from a letter received by Horatio S. Reubens, counsel of the junta, says: "Nobody can form an adequate idea of the horrors of our position. Famine causes more deaths in our ranks than have heretofore the bullets of the enemy. If within a month we do not receive much food more than one-third of the Cuban army and of the rural population will cease to exist and even a month may be too late."

PERSONALS.

—Our old friend W. V. Nicum of Dayton, representing the big perfume house (Eastman's) of Cincinnati, paid Light of Truth sanctum a visit last week. Mr. Nicum is a wide awake Spiritualist and a successful business man.

—The Alamance (N. C.) Gleaner speaks of a big-hearted "drummer" medium as follows: "A few days ago Mr. Geo. A. Letford made his twelfth annual pilgrimage in so many consecutive years to our town, and to The Gleaner office in particular. He is not only a most welcome visitor because he comes on an errand that means financial benefit to our publishing business; but, because he is a most genial and considerate gentleman. If he were other than the genial and faithful business man he is, he could not have occupied so many years the responsible position he does. We regret that the visitations of Geo. A. Letford are so much like angels' visits—so 'few and far between.' Messrs. H. E. Bucklen & Co. are extremely fortunate in having a representative so uniformly clever as Mr. Letford is to place their goods upon the market."

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